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God in the Storm.

BY MISS PARDOE.

"Did you hear the storm last night, my child,
As it burst o'er the midnight sky,
When the thunder rattled loud and wild,
And the lightning flicker'd by?"
"I heard no tempest, mother mine—
I was buried in slumber sweet;
Dreaming I stood in the soft moonshine,
With flowers about my feet."

"Can it be, my child, that you did not hear
The roar of the tempest-breath,
As it scatter'd the rent leaves far and near
In many an eddying wreath?"
"No, mother, my happy sleep was full
Of gentle and holy things—
Shapes that were graceful and beautiful,
And the music of angels' wings."

"Yet the storm was loud, my darling child—
There was death on the hurrying blast;
And vapors dark overhead were piled,
As the hoarse wind bellow'd past."
"I thought not of clouds, my mother dear,
When I rose from my nurse's knee;
You taught me that God is forever near,
So what danger could I see?"

"I taught you well, my sinless one,
Yet my own weak spirit quail'd,
As the midnight blast roll'd madly on,
And the moon's calm lustre fail'd."
"Were you wrong, then, mother, when you said
That God's eye turn'd not away,
But in darkness watch'd about my bed
As it did on my path by day?"

"I am rebuk'd!" was the meek reply,
As the mother bent her knee;
"On the lip of babes may a lesson lie—
I have learnt one, child, from thee;
His wrath, which makes the sinner weep,
By a guilty conscience vex'd,
Does but deepen the sinless infant's sleep,
And rock it to gentler rest.

"And while thunders hoarsely peal around,
Speaking woe to the worldling's ear,
The Lord in his mercy stills their sound,
When innocence is near;
And while his living fire appals
The guilty here below,
The shadow of the Saviour falls
On childhood's sleeping brow."

THE CONSCRIPT.

BY HENDRIK CONSCIENCE.

CHAPTER III.

It was on a fine autumn day that Kate might have been seen leaving the village, her eyes sparkling with delight, and bearing in her hands a couple of large sheets of paper and a bottle of ink. On her way she met Jane, the shoemaker's daughter, who crossed her path as she issued from the woods.

"High! Kate! where are you going with so much paper in such a hurry? Is there a fire anywhere? How's John getting along?"

"John!" exclaimed Kate; "John! God knows, Jane dear. We have only heard from him thrice since he went away. It's quite six six months now since one of his comrades from Turnhout left a message from him at the Crown; and, as he is now somewhere on the other side of Maestricht, I expect it will be long before we hear of him again, for news don't often come this way from such a distance."

"Don't he know how to write, Kate?" said Jane.

"He did when we went to school together to the sacristan, and once he got a prize for writing; but I suppose he has forgotten it, like myself."

"And what are you going to do with that paper?"

"I'll tell you, Jenny. For the last two months I have been studying my old copy books over and over again, and I've almost taught myself again how to write. I mean to try if I can scribble a letter this very day. Do you think it will go? for I don't know anything about such matters. Did you ever write a letter in your life, Jane?"

"No; but I've heard a great many read. My brother Jacob, who lives in town, sends us one almost every month."

"And what are they like? What do they put in them? Is it just as if some one were talking to you?"

"Oh no Kate; it's altogether different. They are beautiful!—full of all sorts of compliments, and such big words that you can hardly understand them!"

"Alas, Jane, if that's the case, how shall I ever write one? Yet, stay; suppose I wrote thus:—'John, we are very sad, because we don't know whether you are ill or well. You must let us hear from you very soon, for your mother will become ill:' and so on. He'd understand that, wouldn't he?"

"Simpleton! that's not a letter! Everybody talks that way, gentle as well as simple. But listen to me. Letters must always begin so:—'Venerated parents:—I take my pen in my trembling hand to—to—to——' I don't recollect exactly what comes next."

"'To write to you,' of course," said Kate.

"Ah! you know better than I do, Kate, I see already, and you're only making a fool of me. That's not kind of you, Kate: it isn't!"

"Nonsense! Why, where's your head, Jenny? When he takes his pen in his hand it's not to cut a pie with, of course. Your simplicity makes me laugh. But I don't understand what makes your brother's hand 'tremble' always when he begins a letter. Besides, it's always bad to tremble, because it makes you write ill."

"Well, I'll tell you, Kate. Our Jacob is a little wild in town, I fear, and always wants money. That's why he trembles; he is afraid father will be angry. How's your cow, Kate?"

"Pretty well, Jenny. She was a little under the weather the other day; but we fed her on luzerngrass, and she's coming round again. We sold her calf to a farmer at Wechel. It was a spotted one, and the prettiest little beast imaginable!"

With this they parted.

"Good-bye, Kate," said Jane, as she went on her way. "Strive to write your letter, and give our compliments to John."

"Farewell till after church next Sunday," replied Kate, "when I'll tell you how I got on. Give my love to your sister. Adieu!" And immediately Jane skipped away, singing.

Kate stood still, silent and dreamy, till the sweet voice of the maiden was lost in the wood, when, recovering herself from her reverie, she resumed her walk homeward. In the cottage she found the two widows seated near the table, awaiting her return with considerable impatience; while grandfather, who was ill with a bad cold and had retired to bed, peered through the curtains to witness the great work she was about undertaking. No sooner had she appeared on the door-sill than the whole household was on tiptoe with anxiety about the wonderful letter that was to be written, and the two dames busied themselves with clearing the table which was to be the field of action.

"Come here, Kate," said John's mother. "Sit in grandfather's chair, for it is the most comfortable."

Kate took her seat silently at the table, unrolled and smoothed the sheets of paper, and put the nib of the pen between her lips as if absorbed in deep thought. While this pantomime was going on, the women and grandfather contemplated the girl with an air of the most anxious solicitude; and John's little brother, with mouth agape and elbows on the table, stared at poor Kate to see what on earth she was about doing with the mysterious pen.

Suddenly Kate rose silently from the chair, took a teacup from the closet, poured the ink into it, reseated herself at the table, and began to turn the paper round and round, and over and over, as if cudgeling her brains for inspiration. At last she plunged the pen in the ink, put her hand on the paper, bent down her head, and arranged herself as if beginning to write; but, after a moment of hesitation, raised her eyes again, and said, inquiringly,—

"Well! tell me now what I'm to say."

The two widows looked at each other in surprise and doubt, and then fixed their eyes on grandfather, who, with his neck stretched forth through the curtains, still continued watching the anxious scribe.

"Well, write that we are all well," said the old man, coughing; "a letter always begins in that way."

"Now, that's a pretty way of talking, grandfather!" replied Kate, with a disapproving glance at him. "'We are all well!' while you have been sick and in bed this fortnight!"

"You might put it, Kate, at the end of the letter, then, if you have no objection."

"No, my child," said John's mother, I'll tell you what to do. Begin by asking him how he is; how his health stands the roughing; and when we have got that down, by degrees we shall get hold of something else."

"No, my daughter," said the other widow; "say first of all that you 'take your pen in your hand to inquire into the condition of his health.' That's the way the letter began which I heard read yesterday at the miller's."

"Yes; that's precisely what Jane, the shoemaker's daughter, said; yet I won't do it, for it is so childish," answered Kate, impatiently. "John will know very well himself that I couldn't write with my foot."

"Put his name at the top of the paper," said grandfather.

"Which name! 'Braems?'"

"No; John."

"You're right, grandfather," said Kate. "Now take care, Paul, and put your arms off the table; and you, mother, get a little farther from the edge, else you'll be sure to shake me."

Kate set her pen forthwith to the paper, and, while deciding on the exact place where she ought to begin, spelled the name of her absent friend in a low tone. But, just as she was beginning to move her hand in making the first letter, John's mother suddenly seized it, and exclaimed—

"Stop a bit, Kate; don't you think the word 'John' just all alone by itself won't look well? It's so short: we must put something with it. Wouldn't it be better to say 'Dear child,' or 'Dear son'?"

Kate hardly heard what she was saying; for she was busy licking a huge blot of ink from the paper, which the abrupt action of the widow had spilled on it.

"See," said she, "what you have made me do; and there's no use licking, for the blot still remains. Let me take the other sheet."

"Well, what say you of my notion, Kate? 'Dear son!' it's much handsomer, isn't it."

"No," answered Kate, a little spitefully; "I won't put that either. Do you think I am going to write to John as if I were his mother?"

Well, what *are* you going to put?" inquired the pair, with considerable eagerness.

A modest blush crimsoned Kate's forehead as she answered—

"Suppose I write 'Dear friend!' Don't you think that would be better than all?"

"No; I wont have that either," said John's mother. Better put 'John,' short as it is."

"'*Beloved John*'?" inquired the maiden.

"Ah, that's it! that's it!" shouted the whole party together, delighted with this solution of the initial difficulty.

"Now, keep away from the table," said Kate, "and don't let Paul touch me."

The peasant-girl began her work seriously; but in a moment huge drops of sweat started on her brow as she held her breath and grew purple in the face. Soon, however, she was relieved from her agony by a sigh, as she exclaimed—

"Heavens! that *B* is the hardest of all letters. But, thank God! there it is at last, with its big head."

The widows instantly arose, bent over the table, and expressed their perfect delight with the letter, which was about as long as their little fingers.

"That's lovely!" cried John's mother; it looks exactly like a wasp! And that says '*Beloved John*,' does it? What a beautiful thing it is to be able to write!—one would really think there was magic in it!"

"Come, sit down now, and let me go on," said Kate, resolutely. "I feel that I shall be able to do it if the pen don't break down."

Puffiing and panting, Kate commenced her toil. Grandfather looked on and coughed; the widows were quiet as mice; while little Paul amused himself by dipping his fingers stealthily in the teacup and making dots on the table with the ink. When the first line of the epistle was full of its fine large letters, the writer stopped to take breath.

"How far have you got, Kate?" asked John's mother. "Read us all you have got down on the paper."

"What a hurry you're in!" cried Kate; "There's nothing else yet than 'Beloved John;' and I think that's doing very well. Don't you see how the perspiration is running from my forehead? I'd rather clean the stable any day. You think, I suppose, that there's no work in writing? Paul, keep your fingers out of the ink, or you'll upset the cup."

"Go on, my daughter, go on!" said grandfather. "or else the letter won't be done by the end of next week."

"That's true," answered Kate; "but tell me yourselves what I shall say."

"Inquire, first of all, and before anything else, about his health."

Kate went to work again for some time, blotting out several wrong letters with her finger—scolded at the hair that would follow the nib of the pen—growled at the sacristan because the ink was too thick—and, finally, read aloud, "Beloved John, how is your health?"

"That's capital," said his mother. "And now write," continued she, "that we are all well—cattle and people—and that we wish him every happiness."

Kate thought a moment, and then set to work again. As soon as she had finished the sentence, she read as follows:—"Thank God, we are all still very well, and the ox and the cow also, except grandfather, who is sick; and we all together wish you may be happy."

"Good gracious, Kate!" ejaculated John's mother, "where did you learn how to do all that? The sacristan——"

"Don't talk, now," interrupted the girl, "or you'll make me forget. I feel it coming."

For half an hour the dropping of a pin might be heard in the cottage, so great was the silence of all its inmates. Kate's work seemed to advance more agreeably and readily than at first; for she was seen to smile from time to time, as if a pleasant thought had shot against her mind. The only thing that annoyed her was in seeing Paul dip his fingers in the ink and continue spotting his arm with the fluid, in spite of

her threatening looks. Ten times at least Kate moved the cup from side to side; but the scamp was so intent on the ink that he could not be kept away from it. Notwithstanding this, however, the two first pages were filled to the bottom; when Kate, with an air of considerable elation, undertook to read the following epistolary *morceau* to her delighted hearers:—

"Beloved John: How is your health? Thank God, we are all still very well, and the ox and the cow also, except grandfather, who is sick; and we all together wish you may be happy. It is quite six months since we have heard from you. Let us know if you are alive. It is wrong in you to forget all of us, who love you so much. Your mother talks about you all day long, and I dream at night that you are miserable, and that I hear your voice crying in my ear, 'Kate, Kate!' so loud that it wakes me; and then the ox, too, he looks out of the stable-door, and don't see you, and moans as if he wanted to cry. It is so hard, John, to hear nothing from you, that you must have mercy on us, else your mother will get sick. When the poor woman hears your name, she can't talk any more, and begins to cry so much that it almost breaks my heart."

As the reading proceeded, the listeners' eyes gradually filled with tears, but as the last sad words fell on their ears, none of them could resist the emotion, and the maiden was interrupted by sobs. Grandfather dropped his white locks on the edge of the bed to hide his tears, and John's mother threw herself on the writer's neck with a burst of anguish, while poor Kate herself looked at them almost stupefied by the surprising effect of her composition.

"Oh, Kate, Kate!" ejaculated one of the widows, "where did you find all those words? It was like running a knife into my heart; and still, how beautiful it was!"

"Oh!" said John's mother, "and yet it was nothing but the blessed truth, and he ought to knew how much I have suffered. Go on reading, dear Kate. I am altogether amazed that you know how to write so. There never was anything like it; your hands are entirely too good, my dear child, to milk cows and work in the fields. What strange things God permits in this world!"

"Listen now," said Kate, "for I'm not done yet."

"Oh, John, if you only knew how much we longed to hear from you, we would soon have a letter! We have no clover this year, for it was badly sown, and the frost nipped it; but it is a pleasure to see our luzern—it is as tender as butter. Our grain has suffered a little from a dry spell, but our Heavenly Father has blessed us with plenty of buckwheat and abundance of early potatoes. The cooper has married Pulderbosch's squint-eyed daughter; but she brings him some money. Frank, the mason, fell from the brewery roof right on our old blacksmith's back, and the smith, poor fellow, is dead."

Kate stopped.

"Is that all?" asked her mother, in a disappointed tone. "Don't you intend to tell him that our cow had a calf?"

"To be sure! I forgot it entirely! There! that's it!" said she, after writing a few moments. "Listen!"

"Our cow has had a calf. All turned out well, and the calf has been sold."

"Don't you say anything about the rabbits, Kate?" asked the grandfather.

After writing again, Kate read:

"Grandfather has made a rabbit-warren in the stable. They are as fat as plovers, but the largest is to be kept till you return, when we are to have a famous feast!"

The whole party uttered exclamations of joy at this happy conclusion, and little Paul, seeing the general excitement, and being, perhaps, somewhat wrought upon by the word "feast," clapped his hands with delight. Unluckily, his fingers struck the ink-cup so rudely that he upset the rickety vessel and poured its sable contents over the beautiful letter!

Instantly the scene was changed. Grandfather, poor Kate, and the widows, looked at each other with consternation and grief, as they lifted their hands to heaven; while little Paul, who already anticipated a flogging for his mishap, began to scream and cry as if they were murdering him. Fortunately for the boy, the whipping was omitted, but in the intervals of their lamentation over the ruined letter, he did not fail to be scolded to their hearts' content.

"Come," said the good-hearted girl at last, "never mind; the misfortune is not so great, after all. I intended to copy the letter before I sent it, for the beginning was very badly written; the letters were too big and the lines too crooked. I shall do better next time. I'll be off this minute to the village for more paper and ink; and, moreover, I'll get a new pen in place of the one I've worn out."

"That's right!" replied the group, simultaneously; "and don't lose a moment. Here, take the five-franc piece that we got for the calf. Ask the sacristan to change it, for we ought to send thirty sous at least to poor John. Get out of the house, Paul, you little blackguard, and come into it again before night-fall, if you dare!"

Kate was off to the village instantly, for her heart was full of joy, owing to the triumph she had obtained—the conviction that she *could* write to John, and perhaps, above all, a sort of innocent pride in her skill and cleverness.

As she approached the cross roads, she observed the letter-carrier of the district coming toward her rapidly. Her palpitating little heart was soon thumping in her throat, for as the path he followed led only toward the cottages, she was confident the messenger was bringing news from John.

And she was right; for, as soon as he came within speaking distance, he drew a letter from his pouch, and holding it up with a smile—

"Here, Kate," said he, "is something for you from Venloo, but it cost thirty-five cents."

"Thirty-five cents!" murmured Kate, taking the letter with a trembling hand and looking at the address as if lost in thought.

"Yes, certainly," replied the carrier; "it's stamped on the cover. Do you think I'd cheat you for such a trifle?"

"Can you change this?" asked Kate, handing him the five franc piece.

The carrier changed the money, took his pay, saluted the maiden kindly, and retraced his steps to the village.

Kate darted into the path across the heath and ran toward the cottage; but, as she hastened on, she could not restrain her impatience, and, breaking the seal was not a little surprised to see a second letter fall out of the envelope. As she stopped to pick it up a blush overspread her face and her eyes shone with unwonted brilliancy when she saw inscribed on it, in large letters, "For Kate alone." "For Kate!" John's soul was in that paper, and his voice would speak from it to her alone. There was a secret between John and the maiden.

For a minute or two a multitude of confusing thoughts rushed pellmell through her mind as she hastened homeward, nor did she, in fact, entirely recover herself till the lowing of the ox announced her immediate proximity to the cottage. Here she thrust the second letter into her dress, and, all out of breath, rushed into the room with— "A letter from John! a letter from John!"

The widows ran joyously toward her, while grandfather, almost equally excited, was on the brink of tumbling out of bed."

"Read it! read it, Kate! read it at once!"

"My Very Dear Parents: I seize my pen to enqure about your health, and I hope you will do the same for me, because I am suffering in my eyes, and I have been sent to the infirmary. I am very unhappy, my dear parents, and I am very much frightened, because so many of my comrades have become blind in the same way."

Kate could go no further; her head fell on the fatal letter as she burst forth in sobs, while the poor widows and grandfather gave vent to their agony with wild cries and bitter tears. "Oh God! oh God! My poor child! my poor child!" exclaimed his mother, raising her arms aloft, wringing her hands, and walking up and down the apartment in despair; "Blind! blind!"

Kate lifted her head at these words, and said, still weeping:

"For mercy's sake don't make things worse than they really are, for they are bad enough already. Let me finish the letter, perhaps it may be better than we think. Be still a while, and listen:

"But tell mother not to be distressed, for everything is for the best, and I hope, if God pleases, that I will yet be cured. The worst of our sufferings is from hunger, for we are put on half-rations in the infirmary. All the bread and meat they give us in a day would not make more than a good mouthful. With that we have a wooden bowl of watery stuff, without pepper or salt, and that is all. Live on that when you are well if you can! You may suppose, therefore, my dear parents, that I want some money, if you can spare it. We get no pay here, and we are all day kept in the dark, for they don't allow us to go into the light at all. Give my compliments to grandfather, to Kate and her mother, and to Paul; and I wish you all good health and long life. Kobe, the son of Baptiste the gardener, has been made a corporal. The rats gnawed a large hole in my sack at the barracks, in consequence of which they have made me get a new sack, which cost seventy centimes. I have no debts besides this. All the officers like me, and the serjeant, who is a Walloon from Liege, is very kind to me. This letter is written by Karel, who is also in the hospital with sore eyes. You need not tell his father of it, for he is almost well again. All the rest of our friends from the village are well. And so, dear parents, we all have the honor to salute you.

"Your obedient Son."

At the conclusion of this letter there was a dead silence in the apartment for a considerable time, for everybody seemed struck and appalled by the apprehension of an impending catastrophe. The poor widows wept without uttering a word, and Kate laid her head on the table, absorbed in anxiety and grief.

At last Kate was the first to break the spell, as rising and taking a sickle from the wall—

"Come," said she, "with this sorrow of ours I was about forgetting our poor beast. I must cut some grass for it, and, in the meantime, keep up your spirits and think what is best to be done."

[TO BE CONTINUED.]

A Musical Genius.—M. Guzikow was a Polish Jew, a shepherd in the service of a nobleman. From earliest childhod, music seemed to pervade his whole being. As he tended his flock in the loneliness of the fields, he was constantly fashioning flutes and reeds from the trees that grew around him. He soon observed that the tone of the flute varied according to the wood he used; by degrees he came to know every tree by its sound, and the forests stood round him a silent oratorio. The skill with which he played on his rustic flutes attracted attention. The nobility invited him to their houses, and he became a favourite of fortune. Men never grew weary of hearing him. But soon it was perceived that he was pouring forth the fountains of his life in song. Physicians said he must adjure the flute, or die. It was a dreadful sacrifice, for music to him was life. His old familiarity with the tones of the forest came to his aid. He took four round sticks of wood, and bound them closely together with bands of straw; across these he arranged numerous pieces of round smooth wood, of different kinds They were arranged irregularly to the eye, though harmoniously to the ear; for some jutted beyond the straw-bound foundation of one end, and some at the other, in and out, in apparent confusion. The whole were lashed together with twine, as men would fasten a raft. This was laid on a common table, and struck with two small ebony sticks. Rude as the instrument appeared, Guzikow brought from it such a rich and liquid melody that it seemed to take the heart of man on its wings and bear it aloft to the throne of God. They who have heard it, describe it as far exceeding even the miraculous warblings of Paganini's violin. The emperor of Austria heard it and forthwith took the Polish peasant into his own especial service. In some of the large cities he now and then gave a concert, by royal permission, and on such an occasion he was heard by a friend of mine at Hamburg. The countenance of the musician was very pale and haggard, and his large dark eyes wildly expressive. He covered his head according to the custom of the Jews; but the small cap of black velvet was not to be distinguished in colour from the jet black hair that fell from under it, and flowed over his shoulders in glossy natural ringlets. He wore the costume of his people, an ample robe that fell about him in graceful folds. From head to foot all was black as his own hair and eyes relieved only by the burning brilliancy of a diamond on his breast. The butterflies of fashion were of course attracted by the unusual and poetic beauty of his appearance, and ringlets *a la Guzikow* were the order of the day. Before this singularly gifted being stood a common wooden table on which reposed his rude-looking invention. He touched it with the ebony sticks. At first you heard a sound as of wood; the orchestra rose higher and higher, till it drowned its voice; then gradually subsiding, the wonderful instrument rose above other sounds, clear, warbling, like a nightingale; the orchestra rose higher, like the coming of the breeze—but above them all swelled the sweet tones of the magic instrument, rich, liquid, and strong, like a sky-lark piercing the heavens! Those who heard it listened in delighted wonder, that the trees could be made to speak thus under the touch of genius.

M. Perigord and his Dancing-Dog.—The following anecdote is from the Life of Wilberforce:—"We were talking of the levity and gaity of heart of the French, even under the severest misfortunes. This drew forth an anecdote, which had been related to him by Mr. Pitt. Shortly after the tragical death of Marie Antonette, M. Perigord, an emigrant of some consequence, who had made Mr. Pitt's acquaintance at Versailles, took refuge in England, and on coming to London, went to pay his respects in Downing street. The conversation naturally turned upon the bloody scenes of the French Revolution, on their fatal consequences to social order, and in particular on the barbarity with which the unfortunate queen had been treated. The Frenchman's feelings were quite overcome, and he exclaimed, amidst violent sobbing, '*Ah, Monsieur Pitt, la pauvre reine! la pauvre reine!*' These words had scarcely been uttered, when he jumped up as a new idea suddenly possessed him, and looking towards a little dog which came with him, he exclaimed, '*Cependant, Monsieur Pitt, il faut vous faire voir mon petit chien danser.*' Then pulling a small kit out of his pocket, he began dancing about the room to the sound of his little instrument, and calling to the dog, '*Fanchon, Fanchon, danser, danser!*' the little dog instantly obeyed, and they cut such capers together, that the minister's gravity was quite overcome, and he burst into a loud laugh, hardly knowing whether he was most amused or astonished."

Fortunate Circumstances Respecting Children.—It is a happy instinct which enables us to value these little prizes so highly; and a curious thing to reflect, as we stumble through the parks knee-deep in children, that there is not one little unit in these diminutive millions that has not (God bless it!) a circle of admiring relatives, to whom it is the prettiest, the dearest, the cleverest—in fact, the *only* child that ever was worth a thought.

LATEST FROM EUROPE.

MOBILIZATION OF THE PRUSSIAN ARMY.

Threats of Russia toward the German Powers.

Prussian Diplomatic Mission to Austria.

RUMORS OF PRO POSALS FOR PEACE.

Our last news from Europe is by the Vanderbilt, which left Southampton 22d ult., and arrived at this port on the 3d inst.

There is a great dearth of news just now, the mails bring but a rehash of former intelligence. We have had the battles in Italy from every point of view, and prophecies from newspapers of every shade of opinion, but very little news. There is a lull just now, but it is the lull that precedes a storm.

Rumors were prevalent in London, Paris, and other cities, that the Prussian government had despatched a special mission from Berlin to the headquarters of the Emperor of Austria, at Verona, in order to propose the basis of a peace negotiation between the contending parties in Italy. This is probable, for we read that Count Rechberg, the newly-appointed Minister for Foreign Affairs, accompanied by Baron Werther, Prussian Ambassador to the court of Vienna, left that capital on the 17th, for Verona, to discuss matters of moment with the Emperor Francis Joseph.

It was doubted whether the Emperor of Austria would be disposed to treat in regard to peace at this time, and there is every reason to believe that the mobilization of the Prussian army and the great success of the new Prussian loan, amounting to thirty-one millions of thalers, would render him still more sanguine of the entire aid of the German Confederation.

ENGLAND.

The British Parliament had assembled, but Lord Palmerston postponed the announcement of his programme. The members of the new Ministry have been officially announced. Both houses met on Tuesday, the 21st, and after despatching some unimportant business, adjourned until Thursday.

FRANCE.

The elevation of Lord Derby to the dignity of Knight of the Garter is looked upon with disfavor in France.

On the 19th of June the French fleet destined for active service on the Adriatic sailed from Toulon, and two days later Kossuth embarked at Marseilles for Genoa. The army of observation on the Rhine amounts to 71,000 men.

PAPAL STATES.

A correspondent of The Univers, writing from Rome on the 14th, gives the following account of the reception of the Bologna deputation at the French headquarters:—

"It was stated that a deputation of the Bolognese, who repaired to the Emperor Napoleon to acquaint him with the situation of the Romagna and the wish of the inhabitants to be joined to Piedmont, were sent back with anything but an agreeable answer. The Emperor is reported to have said: 'Return to your country, obey your Sovereign, and remember that I am not come into Italy to lessen his power, but to make it respected.' There is a rumor that another deputation is to be sent to the Holy Father to lay at his feet a prayer for pardon and a promise of perfect obedience." [Considerable doubt exists as to the correctness of this report.]

NAPLES.

A dispatch from Naples, dated June 17, informs us that the political amnesty is *un fait accompli*; and moreover, that it has no exceptions. All persons condemned to imprisonment and the hulks in 1848 and 1849 are pardoned.

PRUSSIA.

The mobilization of the army still progresses, but nothing additional is known of the motives that induce Prussia to take this step, but some decisive announcement is expected in a few days.

RUSSIA.

A letter from St. Petersburg says if Prussia allows herself to be goaded into menacing steps, Russia will concentrate troops on the Gallician frontiers, and send detachments of her fleet to the Prussian Baltic ports.

GERMANY.

The London Times, in a city article, quotes advices from Frankfort, which state that the German Confederation are understood to have resolved that 80,000 men—namely, 40,000 Prussians and 40,000 Austrians—shall be stationed on the Rhine.

Celebration of Our National Anniversary.

Never was the national festival celebrated with more enthusiasm or more unanimity than on its eighty-third anniversary, and never did the city present a more spirit-stirring scene. Groups of people on their way to the country, anxious to escape from the din of the city, and country folks hurrying in, eager to see the sights, crowded the streets during the early morning hours. Later in the day the military paraded, some in new uniforms, and all in perfect trim; and in the evening every available space near the City Hall and other designated centres was thronged with spectators, waiting for the display of fireworks. The shipping in the bay was gay with bunting, and from public buildings and private houses the Stars and Stripes were fluttering in the breeze. At sunrise a salute from the Battery, the Navy Yard and Fort Columbus ushered in the "Fourth," and amid the booming of cannon and the ringing of joy bells the American ensign was proudly displayed. The day was cool and breezy, and this contributed not a little to swell the current of pedestrians that surged up and down Broadway without intermission throughout the day. The boys were in their element, discharging fire-arms of all kinds and sizes, from popguns to miniature cannons, keeping up an incessant uproar and getting up private pyrotechnic displays from door-steps and house-tops. As soon as the sun went down Roman candles were lighted and rockets blazed like comets through the sky. Crackers, in short, quick bounds, went snapping over the ground, and mid way between both, like Mahomet's coffin, between earth and sky, revolved refulgent Catherine wheels, dazzling for a few moments, and then dying out. But the celebration was not confined to the city; there was a Regatta in the Bay and a festival at Jones' Wood, not to speak of the minor celebrations, which drew off a large number of our citizens. The boat race was warmly contested, and was exciting and exhilirating to a degree. The fire works at the City Hall were finer than usual, consisting of flowers, wheels, steamboats and detonating rockets. The closing piece was allegorical: In the centre Washington was represented holding the Declaration of Independence in his hand. Overhead, with outspread wings, hovered the bird of Jove, and each side was flanked by the "starry flag of liberation."

Passing Over the Falls of Niagara on a Tight Rope.

On the 30th of June M. Blondin, a native of Paris, accomplished the wonderful feat which we have placed as a caption to this article. The rope by means of which the passage was effected was made in New York to order, and is over one thousand one hundred feet in length. As something like one hundred feet covers the shore, we may safely say that the part covering the gorge is at least one thousand feet. This rope is a trifle more than two inches in diameter, and was drawn with the blocks and windlass as tight as it could be without risk of parting. The depression was perhaps sixty feet below a true line, and as the Canadian bank is some twenty feet or more higher than the American the greatest depression was nearer the latter than the former. The lowest point was probably 150 feet above the swift water rushing towards the whirlpool below. The rope was stayed from side away by small guys of half-inch rope, of which 2,700 feet were used. They were fastened to the main rope in pairs, about twenty feet apart, and ran diagonally to the shore on either side, where they were made fast to trees. Only two guys ran down to keep the rope from an upward movement. The rope and guys cost $650, and were purchased chiefly by subscriptions made at the Falls.

About five o'clock M. Blondin appeared on the platform, infusing confidence into the spectators by his fearless composure. Armed with a pole about twenty-five feet long, for balancing, he began his perilous journey, and after passing over two hundred feet he sat down to rest. This he did at intervals, sometimes throwing himself on his back and pretending to sleep. When about the centre of the Falls he unravelled a ball of cord until the end reached the water, and made signs for the Maid of the Mist to come up the river and give him a drink. The Maid came slowly up against the current, along the American shore, and when under the rope "stood quartering" across the stream, with her engines in full motion. The current thus drifted her to where the line was suspended, and it was taken aboard. A bottle was fastened to the cord, when Blondin dropped another cord. This was taken by the men on the steamer and they drew the bottle up to the main rope. Blondin took it, removed the cork, and drank the health of the spectators. He then threw away the bottle and resumed his journey. The Maid, having waited upon him, dropped back to her dock.

The remainder of the journey was performed at a rapid pace, and he did not again stop until he reached shore. The feat was accomplished in eighteen minutes, half of the time being taken up with stoppages and waiting for the steamer. Three hundred dollars were taken up on the Canadian side for the fearless adventurer, who is to make several trips during the pleasure season.

The Atlantic Cable Medals.

The gold medals ordered by the Chamber of Commerce from Tiffany & Co., for presentation to Cyrus W. Field, W. E. Everett, and the captains and officers of those vessels engaged in laying the cable, have been completed. They are fifty-nine in number, of which nine only are large size. Their intrinsic value may be estimated by the weight, which is five ounces; but the beauty of the design and the excellence of the workmanship enhances the value a hundred fold, to say nothing of the associations which cluster around them, and which, even in this enlightened age, are not yet entirely worthless.

The large medal, to be presented to the more prominent members of the enterprize, two inches and three quarters in circumference, and bears upon its obverse face a representation in bas relief of the Globe supported by Columbia and Brittania. The former is typified by an Indian girl, with a quiver of arrows on her back, and her head crowned with a bunch of feathers; one hand holds an olive branch, and the other grasps one end of the cable, while the other end, after circling the world, is caught by Brittania. Above, a figure of Peace is extending her symbolic olive crown to both; the Genius of each country is attended by the national emblem. Below is the Arms of the United States and England and the Seal of the Chamber of Commerce. The reverse side exhibits a representation of the joining of the cable in mid ocean.

The smaller medal weighs three ounces and is two inches and a half in diameter, and on its obverse side is a Globe, supported by Science and Navigation, and on the reverse the joining in mid-ocean, as in the large size. The medals will be presented by Messrs. Edward Hincken, Benjaman J. Field and Augustus C. Richards, the Committee of the Chamber of Commerce.

WRECK OF THE STEAMER ARGO.—The steamer Argo of the Galway line, which left this port for England on the 23d, was wrecked near Trepassey Bay on the morning of the 28th. The passengers and the crew were all saved, but the vessel was a total loss. As soon as the ship grounded, her bow on the rocks, the boats were lowered and got ready with order and despatch, and the passengers embarked in them without confusion, the women and children being attended to first. There were about three hundred passengers, and of these three hundred a large proportion were women and children. Tents were put up to protect the passengers, and every effort made to secure the baggage. Two steamers, the Dauntless and the Blue Jacket, were despatched from St. John's to render assistance, and on Wednesday they brought off the passengers and baggage, returning in the afternoon with the crew. The fishermen are said to have plundered the ship. They hurried around her as soon as they heard the signal guns, cut away the masts and completely skinned her. The passengers are all well cared for and are waiting for the Glasgow, or some earlier vessel, to take them to their destination. Col. Butterfield, of the Seventy-first Regiment, was on board and did his utmost to lessen the calamity.

PIGMY TRIBES IN ETHIOPIA.—Major Harris, who has recently returned from Abyssinia, whither he had been despatched on a diplomatic mission by the British Government, mentions the existence of a pigmy race, which he considers identical with that described by Herodotus as found only in tropical Africa. The Doko, as these pigmies are called, are a perfectly wild race, not exceeding four feet in height, of a dark olive complexion, and habits more uncivilized than the Bushmen of Southern Africa. The country they inhabit is clothed with a dense forest of bamboo, in the depths of which they construct their wigwams of bent cane and grass. They have neither idols nor temples, nor sacred trees, but pray resting on their heads, with their feet against a tree. They have no king, no arts, no fire-arms; possess neither flocks nor herds; are not hunters; do not cultivate the soil, but subsist entirely on fruits, roots, mice, serpents, ants and honey. The serpents they beguile by whistling, and although the forest abounds in elephants, buffaloes and lions, they have no means of destroying or entrapping them. They wear no clothing, and in their person are said to be very unprepossessing, having thick lips, flat noses, and very diminutive eyes.

LOCUSTS.—The Egyptian plague of locusts made their appearance in Kwangse, and the western departments of Kwantung, about the 20th of July 1835. A small advance guard having come as far as Canton, orders were issued to the military and people to exterminate them, as was done when they made their appearance here in October 1833. As this was much easier said than done, the next resort was to the more rational mode of offering a bounty of twelve or fifteen cash per catty for the locusts. But during the late strong winds, the locusts are said to have been driven before it in such quantities, and into such places, that the catchers of them seemed likely to realise some profit from the bounty. But true to Chinese prudence, the officers then immediately lowered the bounty, and would give but five or six cash per catty. The damage occasioned by these insects is very great, and the Chinese always dread their approach. A swarm will destroy a field of rice in a short time, leaving the former green prospect an unsightly marsh. The Chinese affirm that the leader is the largest individual in the whole swarm, and that the rest follow all his motions. Some stragglers have made their appearance in the hongs, which were from two and a half to three inches long, strongly limed, and agreed with the popular description given of the Egyptian locusts. The natives regard the insect, when deprived of the abdomen, and properly cooked, as passable eating, though they do not appear to hold a dish of locusts in much estimation.

SELF-ESTEEM PIQUED.—Success seems to be that which forms the distinction between confidence and conceit. Nelson, when young, was piqued at not being noticed in a certain paragraph of the newspapers which detailed an action wherein he had assisted. "But never mind," said he, "I will one day have a gazette of my own."

A GRAND FESTIVAL OF ST. JAMES' ROMAN Catholic Church will take place at Jones' Woods, July 13. The Committee pledge themselves to do all in their power to make this the most agreeable and entertaining Festival of the season. The Second and Third Avenue Cars will run on their route through Chatham street, every three minutes.

Tickets can be procured at the Vestry Room from the Executive Committee, from the School Collectors, and at the entrance to the Woods, the day of the Festival. Tickets, 50 cents. jy9 1t

SUMMER.

We beg especial attention to the peculiar character and style of our extensive stock of SUMMER CLOTHING, together with an unusually large stock of all descriptions of stylish and cheap Linen Fabrics. We have this season manufactured into suits many beautiful styles of light Woollen Fabrics in KNICKERBOCKER MAKE, so that they are as light in weight as linen, and much more agreeable. They have taken the public taste to that extent, not only here, but in the other principal cities, that we have had to increase largely our production of them. They are light, elegant and durable, and can be scoured as easily as linen. They are also a protection against the changes of the weather.

The prices—which we have put down to the lowest mark—vary but little from Duck and Drilling goods, although they have double the intrinsic value.

As the season will now be short, we will put down the prices of the whole of our large Summer stock at once.

D. DEVLIN & CO.,
jy9 1t Nos. 253, 259 and 260 Broadway.

Anecdotes of the Great Turenne.

Marshal Turenne, an eminent French General, who flourished in the reign of Louis XIV., was one of the most generous and high-minded men of his age. It has been said that his generosity and beneficence had no limits. No one ever begged of him without receiving something, and if he had nothing in his purse at the moment, he borrowed from any officer near him, desiring the lender to ask it back from his treasurer. That functionary, in reference to this practice, came to the Marshal one day, and said that he suspected some persons of coming to ask sums which they had never lent. "Give them, nevertheless, all that they ask," said Turenne; "if they *have* lent money to me, they must in justice be re-paid; if they have *not* lent it to me, the poor rogues must be in great distress, else they would never have thought of making such a request, and so we should assist them." He was ingenious in devising means for sparing the feelings of those to whom he gave assistance. A poor gentlemen having once come to the army ill furnished with necessaries, the Marshal feigned an anxiety to have certain horses of his, and gave him an admirable set in exchange for very inferior animals, affecting to be the party favored and benefitted by the bargain. A large sum of money once fell to him as his own property. Pretending to have received it purposely from the court, he assembled all those officers who most required aid, and divided it between them, as the bounty of the sovereign. On another occasion, when an officer had got his horses killed in battle, Turenne supplied their place at his own cost, at the same time telling the officer not to speak of the donation, as he had not the means of acting so by every one; thus, upon a pretext of economy, getting his generosity kept secret. His disinterestedness in money matters cannot be better displayed than by mentioning the single fact, that while all other Generals of the day grew rich, he ended his campaigns poorer than when he began. One day, when he was in the enemy's country, the inhabitants of a neighboring city sent to offer him a hundred thousand crowns if he would take his army by a route different from that in which their city lay. "As your city does not lie in the line in which I always intended to take my troops, I cannot accept the money you offer me." Delicacy of conscience was never carried farther. Well might the enemies of France weep, as they are said to have done, for Turenne.

The care which he took of the fortunes of his officers and soldiers, from the greatest to the least, was incessant. He made known their services to the court, and never allowed his veterans to suffer distress in their old age, or merit to go unrewarded. To his domestic servants his liberality was extreme. On one occasion a servant of his went to Colbert, the Financial Minister, and had the audacity to use his master's name in asking for some small place for himself. Colbert was charmed with the opportunity of serving Turenne, and brought to him in person the commission or document appointing the petitioner to the office. The Marshal was surprised, but said nothing, till he called for the domestic by whom the thing had been done. The man, conscious of his fault, fell on his knees and begged for mercy. Turenne raised him, and put the commission into his hands, saying, "If you had spoken to me, I would have done this for you; I am only sorry that anything should have occurred to take you away from my service." The confounded domestic stammered something about his "large family," and the generous hero aided him with money to enter on his new office. Turenne had a degree of self-command and power of restraining his passions, equalled only by what we are told of some great men of antiquity. One day, while passing along the streets of Paris in his coach, the vehicle became entangled with others, on which a young gentleman grew angry with Turenne's coachman, and coming up to him, struck him with a cane. "What!" cried a bystander, "will you dare to beat the servants of Turenne!" The young gentleman believed he had ruined himself, but Turenne merely said, with a smile, "You understand how to chastise my people, sir, most admirably; they need it sometimes; and when occasion again occurs, I shall send for you." Reproof lay under this remark, but of a gentle and generous kind.

His integrity was proverbial. All the nations with whom they came in contact in war, knew this so well, that, in making treaties or entering into engagements of any kind, they always sought the gurantee of his personal word, and having obtained this, cared for no other security. Even French diplomatists, at distant courts, gained their ends by the mere aid of his name for good faith. The modesty of this great General was an equally conspicuous trait in his character. His dispatches, even when announcing the grandest successes, were brief statements of fact, unvarnished and unexaggerated. His letters show him to have had a profound sense of religion. Many such passages as the following occur: "We are about to open the campaign. I have prayed earnestly to God that he will enable me to pass through it in his fear, knowing no greater earthly blessing than to have a conscience at ease, as far as our weak nature will permit."

The Wild Horse of Texas.—We rode through beds of sunflowers miles in extent, their dark seedy centres and radiating yellow leaves following the sun through the day from east to west, and drooping when the shadows fell over them. These were sometimes beautifully varied with a delicate flower of an azure tint, yielding no perfume, but forming a pleasing contrast to the bright yellow of the sunflower. About half past ten we discerned a creature in motion at an immense distance, and instantly started in pursuit. Fifteen minutes' riding brought us near enough to discover, by its fleetness, that it could not be a buffalo; yet it was too large for an antelope or a deer. On we went, and soon distinguished the erect head, the flowing mane, and the beautiful proportions of the wild horse of the prairie. He saw us, and sped away with an arrow-fleetness till he gained a distant eminence, when he turned to gaze at us, and suffered us to approach within four hundred yards, when he bounded away again in another direction with a graceful velocity delightful to behold. We paused, for to pursue him with a view to capture, was clearly out of the question. When he discovered we were not following him, he also paused, and now seemed to be inspired with curiosity equal to our own; for, after making a slight turn, he came nearear, until we could distinguish the inquiring expression of his clear bright eye, and the quick curl of his inflated nostrils. We had no hopes of catching, and did not wish to kill him; but our curiosity led us to approach him slowly. We had not advanced far before he moved away, and circling round, approached on the other side. He was a beautiful animal, a sorrel, with jet black mane and tail. As he moved, we could see the muscles quiver in his glossy limbs; and when, half playfully, and half in fright, he tossed his flowing mane in the air, and flourished his long silky tail, our admiration knew no bounds, and we longed—hopelessly, vexatiously longed—to possess him. We might have shot him where we stood; but had we been starving we could scarcely have done it. He was free, and we loved him for the very possession of that liberty we longed to take from him; but we would not kill him. We fired a rifle over his head. He heard the shot and the whiz of the ball, and away he went, disappearing in the next hollow, showing himself again as he crossed the distant ridges, still seeming smaller, until he faded away to a speck on the far horizon's verge.

The Toad-fish of New South Wales.—A tenant of most of the shores around Sydney is the toad-fish, which looks like a toad elongated into a fish, with a tough, leathery, scaleless skin, and a bloated body, dark-mottled brown above, and white beneath. It is usually about five inches long, and disproportionately broad, but swims very swiftly, and is, for its size, as bold and voracious as the shark. One could not fish with a rod, for the toad-fish, which swarm everywhere, no sooner see anything dropped into the water, than they dart towards it by dozens, and fight among themselves for the honor of swallowing your hook, generally taking the precaution to bite off your line at the same time. This extreme anxiety to be caught might perhaps be pardoned were the greedy little wretches fit to eat, but they are highly poisonous; and although I should have thought their disgusting appearance sufficient to prevent their being tried, I know one instance at least, of their fatal effects—a lady, with whose family I am intimate, died in consequence of eating them. As they thus effectually put a stop to our angling by biting off every hook dropped into the water, before any other fish had time to look at it, they especially enjoyed the benefit of the fishing-spear, upon which many hundreds, if not thousands, must have been impaled in succession. This sounds very wantonly cruel, but let no one pronounce it so who is not well acquainted with the toad-fish; from those who are, I fear no reproof. When speared, they directly inflate their leathery skins like a balloon, and eject a stream of liquid from their mouths, with a report as if they had burst. If flung again into the water, however wounded, they instantly swim about and begin eating; and should one be a little less active than his fellows, they forthwith attack him and eat him up.

A Royal Witticism.—When King Charles II. dined with the members on the occasion of constituting them a Royal Society, towards the close of the evening he expressed his satisfaction at being the first English monarch who had laid a foundation for a society, who proposed that their whole studies should be directed to the investigation of the arcana of nature, and added, with that peculiar gravity of countenance he usually wore on such occasions, that among such learned men he now hoped for a solution to a question which had long puzzled him. The case he thus stated:—Suppose two pails of water were fixed in two different scales that were equally poised, and which weighed equally alike, and two live bream, or small fish, were put into either of these pails; he wanted to know the reason why that pail, with such addition, should not weigh more than the other pail, which was against it. Every one was ready to set at quiet the royal curiosity; but it appeared that every one was giving a different opinion. One at length offered so ridiculous a solution that another of the members could not refrain from a loud laugh; when the king turning to him insisted that he should give his sentiments as well as the rest. This he did without hesitation; and told his majesty, in plain terms, that he denied the fact; on which the king in high mirth, exclaimed, "Odds fish, brother, you are in the right!" The jest was not ill designed. The story was often useful to cool the enthusiam of the scientific visionary, who is apt to account for what never existed.

Female Heroism.—During a conflict at the farm of Rainerhoff, in the Tyrolese war, in 1809, a young woman, who resided at the house, brought out a small cask of wine to encourage and refresh the peasants; and had advanced in the scene of action, regardless of the tremendous fire of the Bavarians, with the cask upon her head, when a bullet struck it, and compelled her to let it go. Undaunted by this accident, she hastened to repair the mischief, by placing her thumb to the orifice caused by the ball; and encouraged those nearest her to refresh themselves quickly, that she might not remain in her dangerous situation, and suffer for her generosity.

An Anti-Malthusian.—The following was communicated to the writer by the late Sir G. Tuthill, M. D.:—Foeder Wallief, a native of Astrocan, in Asiatic Russia, had by his first wife 69 children at 27 births; by his second wife, 18 children at 8 births—in all, 87 children. He was alive in 1782, aged 76 years.

FACETIÆ.

New York Street Dialogue.

A. (*advancing*) How d'ye do, Brooks?

B. Very well, thank ye; how do *you* do?

A. Very well, thank ye; is Mrs. Brooks well?

B. Very well, I'm much obliged t'ye. Mrs. Adams and the children are well, I hope?

A. Quite well, thank ye.

(A pause.)

B. Rather pleasant weather to-day.

A. Yes, but it was cold in the morning.

B. Yes, but we must expect that at this time o'year.

(A pause—neckcloth twisted, and switch twirled.)

A. Seen Smith lately?

B. No; can't say I have; but I have seen Thompson.

A. Indeed! how is he?

B. Very well, thank ye.

A. I'm glad of it. Well, good morning.

B. Good morning.

Here it is always observed that the speakers, having taken leave, walk faster than usual for some hundred yards.

The Height of Coolness—The top of Mont Blanc.

Something that was never yet Known.—The number of people that an omnibus can hold on a wet day.

Antiochus, King of Syria, caused the numerous army which he had assembled against the Romans, to defile before Hannibal, and pointed out with pride to the Carthagenian hero the arms of the infantry, glittering with gold and silver, and the cavalry, whose horse-trappings, bits, and saddles, as well as their armor, were loaded with golden ornaments. The elephants were decorated in a similar manner. Having shown all, Antiochus triumphantly asked the Carthagenian if he did not think that all this would do for the Romans? "Oh, yes," returned Hannibal, "even if they were more greedy than they are."

A Mississippian was bragging to a Yankee of the fertility of the soil of his region. To give a practical illustration of his subject, he said that he went to the woods to cut down an oak tree. After he had chopped for about a week or ten days, he thought he would take a walk round the tree just to see how much more he had to cut. When he got to the other side he saw another man chopping on the same oak. "I say," says our friend, "How long have you been cutting?"—"Just three weeks," says the stranger. The tree was so big round that they did not hear the sound of each other's axes.

The customers of a country cooper cause him a vast deal of vexation by their saving habits, and persistence in getting all their old tubs and casks repaired, and ordering but little new work. "I stood it, however," said he, "until one day old Sam Crabtree brought in an old bung-hole, to which he said he wanted a new barrel made. Then I quitted the business in disgust."

A well-known city baker advertises: "That all men *need* bread, he informs the public that he *kneads* it. He is desirous of feeding all who are hungry, and hopes his *good works* may be in the *mouth* of every one. He is well disposed toward all men, and the *best bred* people among us will find him, he hopes, one of the *best bread* men in the city."

A few days since, some part of Ferry Inn, Torpoint, being on fire, the servant girl was directed to awaken two gentlemen who were asleep in an up stairs room. She knocked at the door, and with the greatest simplicity, said: "I beg pardon for disturbing you, but the house is on fire."

A musician, complaining that the tyrant Dionysius gave him nothing, after promising him much, for the exercise of his art—"You fool, we are quits," said the tyrant, "you tickled my ears, and I did the very same by yours."

Hood, in an article of singular humor, states that the phrase, "republic of letters," was hit upon to insinuate that, taking the whole of authors together, they had not got a sovereign amongst them.

"What is that?" asked a teacher of a little girl, pointing to the letter X. "Why, that's papa's name; I've seen him write it ever so many times."

Reading some time ago that gunpowder can be made out of wood, Robinson suggested, therefore, that, very soon, every soldier would *cut his stick*.

A miser having threatened to give a poor man some blows with a stick, "I don't believe you," said the other, "for you have not the heart to give anything."

A sailor named Moore having presented a gold anchor to his affianced bride, a wag remarked that she was *moored*.

On the pier at a certain watering place a notice ran thus: "Found, a pin, supposed to belong to a lady made of gold."

What tree represents a person who persists in incurring debts? Willow (will owe.)

Why does a sailor know there is a man in the Moon? Because he has been to sea.

MISCELLANEOUS.

Interesting Things About Egypt.

Egyptian Coffee.—In voyaging up the Mediterranean, the yacht touched at Gibraltar, Algiers and Alexandria, and from the latter place the party proceeded inland by the Nile to Cairo. So much has been written lately of Egypt and Mohammed Ali, that we spare the reader any extracts on the subject, and confine ourselves to the author's account of the Egyptian mode of preparing coffee, and a curious fact in natural history.

"We generally dined early, and as there were at Cairo several visitors of various countries, who, like ourselves, could not obtain accommodation in the other inn, we were not at a loss for society, both agreeable and instructive, as we enjoyed our pipes and coffee. I was anxious to see and become acquainted with the manufacture of coffee, which far surpasses ours in flavor and aroma. The preparation of this is another royal monopoly. I visited the factory, a large oblong room, containing a series of roasters over stoves running down the centre. Here the fresh beans are placed, attended with the greatest care, and watched with such nicety that a single minute is not allowed to elapse, after they have acquired the desired state of torrification, until they are removed. They are then placed in large stone mortars, set in a raised bench of stone work, which surrounds the whole apartment, and opposite each of these is placed a man, who pounds the contents with an immense metal pestle, worked with both hands, to a state of the finest comminution. The coffee is then sifted, the coarser grains separated and again submitted to the pounding process, which is continued till it is reduced to an almost impalpable powder; so fine, indeed, that it not only imparts its flavor and essence to, but absolutely mixes with, the water. All the men engaged at the work were black slaves, nearly naked, as the heat is very great; and in producing the finest description, some spend a whole day at a few pounds of berries. It is not ground in a mill, but is always reduced by pounding to a state of the finest powder. When the coffee is about to be prepared for use, the water is boiled in the coffee pot, the coffee put in at the point of boiling, suffered to simmer some time, the vessel shaken, and allowed to stand a few minutes in order to settle, and then poured off; and it has this peculiarity over every other, that so fine is the powder that both with what is dissolved and suspended in the fluid, it is *thick*, and at the same time perfectly *clear*. This is its state of perfection—a state not always got in the kahwehs or coffee-shops, where it is often muddy, and always too thick for the taste of Europeans."

The Scarabœus.—In travelling over the desert—"Another animal that particularly called my attention, and excited my admiration, was the Scarabœus, or sacred beetle; these were running about in all directions in the warm sunshine, engaged in rolling their balls over the desert with such industry, and in so curious a manner, that I cannot refrain, although on the path to the Pyramids, from stopping to notice the little animal so famed in Egyptian story, and that formed so conspicuous a part in the symbolic language and the mythology of this ancient people. The more I consider the habits and manners of animals, the more I am convinced that it was an accurate observation of their natural history and instinct that arrested the attention of the ancients, and on which was formed much of their hieroglyphic system. This was not peculiar to the Egyptians, for we find the car of Bacchus drawn by tigers, evidently alluding to his conquest of a country to which those animals were peculiar; and in like manner are represented the conquests of Alexander, not expressed in words or any written character, but shown forth by the representations of the animals peculiar to each region, as depicted in the mosaic pavement at Præneste.

These little creatures, which are possessed of amazing strength and perseverance, form balls of clay and camel's dung, which they mix up in a kind of mortar, very like that used by swallows to construct their nests; in these they deposit their eggs, and thus it forms a crust or shell to the larvæ within; they then roll these balls, when sufficiently dried, over the sand in a truly remarkable manner. The male is provided with two projections in the form of horns on the head, and uses them as a lever to raise and push the ball forward from behind, while the female mounting before keeps it revolving onwards by drawing it down with her fore feet. Sometimes three or four will get about one ball, either for the mere sake of work, or to get it over any impediment. Others, again, propel them with their hind legs, and will sometimes assume the most grotesque attitudes, literally standing on their heads and pushing at them with their hind feet.

So far as I am able to judge, they keep rolling these balls about over the sand for the whole day, and do not merely place them in holes, like other coleopterous insects. I have watched them at evening, and as soon as the sun had set, they invariably deserted their charge, and returned to their holes; and what is more remarkable, if the day became suddenly clouded, off they waddled, and left the ball till a gleam of returning sunshine again called them to work with renewed vigor. It appears to me, from the manner they rolled these balls, they intended that the sun should act equally on all sides of them, and thus secure the heat in the process of incubation. It may, however, be but for the purpose of drying the surface.

Scarabæi, in every shape and attitude, and of all sizes, are figured on the Egyptian monuments, are used in the hieroglyphics, and models of them are generally found on the breasts of mummies; besides, many of a smaller size form part of the necklaces worn by such. In these latter positions they may have been used as amulets. Others are carved in different stones and gems, as signets having the names of the Ptolemies, &c., cut in hieroglyphics on the face. It was the emblem of creative power, of the earth, and of the sun, in which latter case the ball alone is often used."

Strange Adventure with a Lion.—Mr. Moffat gives many anecdotes of wild animals, particularly lions, from which he made many narrow escapes in the course of his wanderings. The following is one of his most striking stories of lion adventure: "A man belonging to Mr. Schemelen's congregation, at Bethany, returning homeward from a visit to his friends, took a circuitous course in order to pass a small fountain, or pool, where he hoped to kill an antelope to carry home to his family. The sun had risen to some height by the time he reached the spot, and seeing no game he laid down his gun on a shelving low rock, the back part of which was covered with a species of dwarf thorn bushes. He went to the water, took a hearty drink, and returned to the rock, smoked his pipe, and, being a little tired, fell asleep. In a short time the heat reflected from the rock awoke him, and opening his eyes, he saw a large lion crouching before him, with his eyes glaring in his face, and within little more than a yard of his feet. He sat motionless for some minutes, till he had recovered his presence of mind, then eyeing his gun, moved his hand slowly toward it. The lion, seeing him, raised his head and gave a tremendous roar; he made another attempt, but the gun being beyond his reach he gave it up, as the lion seemed well aware of his object and was enraged whenever he attempted to move his hand. His situation now became painful in the extreme. The rock on which he sat became so hot that he could scarcely bear his naked feet to touch it, and kept moving them, alternately placing one above the other. The day passed and the night also, but the lion never moved from the spot; the sun rose again, and its intense heat soon rendered his feet past feeling. At noon the lion rose and walked to the water, only a few yards distant, looking behind him as it went, lest the man should move; and seeing him stretch out his hand to take his gun, turned in a rage, and was on the point of springing upon him. The animal went to the water, drank, and returning, lay down again at the edge of the rock. Another night passed, The man, in describing it, said he knew not whether he slept; but if he did, it must have been with his eyes open, for he always saw the lion at his feet. Next day, in the forenoon, the animal went again to the water, and while there, he listened to some noise apparently in an opposite quarter, and disappeared in the bushes. The man now made another effort, and seized his gun; but on attempting to rise he fell, his ankles being without power. With his gun in his hand he crept toward the water and drank, but looking at his feet, he saw, as he expressed it, his 'toes roasted,' and the skin torn off with the grass. There he sat a few moments, expecting the lion's return, when he was resolved to send the contents of the gun through his head; but as it did not appear, tieing his gun to his back, the poor man made the best of his way, on his hands and knees, to the nearest path, hoping some solitary individual might pass. He could go no farther, when, fortunately, a persom came up, who took him to a place of safety, whence he obtained help, though he lost his toes and was a cripple for life."

Number of Deaf and Dumb.—The number of persons born deaf and dumb far exceeds what is generally supposed, but absolute deafness is comparatively rare, and consequently, with proper remedies and attention, the hearing might be improved. A circular issued by the Institut Royal de Surdsmuets de Paris, shows that in France, with a population of 23,000,000, there are 20,189 deaf and dumb, that is one in 1585; in Russia one in 1584; in America, one in 1556; for all Europe the proportion is as high as one in 1537; so that there is ample scope for institutions of this nature. Those at present existing are inadequate for the admission of all, or even a large portion, of congenital cases of deafness and dumbness; it being a well-attested fact that three, four, five, and in some instances even seven, children in one family are so afflicted. According to a report of the London Deaf and Dumb Asylum, it appears that a list of 64 candidates was presented to the governors, out of which they were under the painful necessity of electing 22, though all seemed to have powerful, if not equal, claims on their notice. By the same report it will be seen that in seventeen families, containing 136 children, there are no fewer than 78 deaf and dumb. The state of mind in deaf persons has frequently been noticed; the deaf, indeed, are generally low spirited and fretful; the blind, on the contrary, are usually cheerful. The former brood hopelessly over their misfortune; the latter confidently anticipate relief. The deaf, too, according to M. Andeal, are short-lived, while daily observation shows us that the blind are remarkable for longevity.

Insanity Cured by the Patient Himself.—I recollect a case which occurred to me thirty-five years ago, of a seaman, who had been living in a very intemperate way for some time, until he became so maniacal that he could not be kept on board his ship. He was sent to the workhouse at Hull, where he had only been a few days, when he leaped out of the window, in consequence, as he afterwards related to me, of believing that the devil wanted to get possession of him. He thought he should escape him, if he could but get out of the house. He said he felt quite free for some time; but he at last heard him beneath the pavement, wherever he went in town. He then thought that if he could only leap on board a ship, which was at some little distance from the wharf, he should avoid him; but he had not been long on board before he felt convinced that he was scratching at the bottom of the vessel, and it then occurred to him that if he got on shore and cut his throat he should be safe. He borrowed a knife from a sailor whom he met, and instantly cut his throat from ear to ear. As is very usual in these attempts at self destruction, the pharynx was wounded, but the carotids were uninjured; the hemorrhage from the superficial vessels was enormous. The parts were speedily brought together; the wound healed by the first intention; he was never insane one moment after the brain was relieved by the immediate loss of blood. He related to me all the above circumstances. He got perfectly well and went to sea within a month after his unsuccessful attempt at self-destruction.

Application of Electricity on Vegetation.—A committee of French savans were occupied last week in the investigation of the new discovery of Dr. Reybold, whose declaration of having found means of mastering the powers of electricity by production met with such violent opposition from the academie some time ago. The result of the examination appears to have been most satisfactory. Dr. Reybold's system of applying electricity to the earth itself enables him to force the grain sown to sprout in three days. The expense is trifling, and the electric power so great that a powerful electric shock is felt by applying the hand to the earth which has been acted upon by Dr. Reybold's machine.

The Most Exalted Reputation.—The most exalted reputation is that which arises from the dispensation of happiness to our fellow-creatures.

CATHOLIC INTELLIGENCE.

DOMESTIC.

Church Dedication in Tioga.—We have received from a correspondent an interesting account of the dedication of a church in Tioga on the 19th of June, on which occasion a great number of Catholics from Lawrenceville, Mansfield, Covington and Blossburg joined in the celebration. The weather was all that could be desired; and from early in the morning crowds flocked into the quiet little village, anxious to be present at this joyful ceremony. The church is a plain frame building, with square windows, and is not as our correspondent quaintly observes, "a model of architectural beauty," but he adds, "in the future, when our numbers and our means increase, we intend to erect a new and spacious church on the beautiful location, consisting of several acres, which Edward Bayer, Esq., of Brooklyn, has presented to our beloved Bishop." The present unpretending structure has been purchased from Protestants, altered, and fitted up for the purposes of Catholic worship, and a cross—the symbol of salvation—placed upon the steeple.

At half past ten the procession was formed in one of the neighboring houses, and moved slowly towards the church, the cross-bearer, followed by two acolytes bearing lighted candles, leading the way. After them came the altar boys from Blossburg, in three plain but elegant dresses, and the acolytes of our own little village, followed by our Pastor, Rev. Charles Mangin, of Blossburg, attired in surplice, stole, and white cope. The entire congregation of Tioga brought up the rear of the procession. After the preliminary prayer, the Rev. gentleman ascended the steps of the church and addressed a few judicious remarks on the object of the ceremony, which was listened to with equal attention and interest by all present, Protestants as well as Catholics. The church was dedicated to God according to the Roman ritual, under the patronage of St. Louis of France. High Mass was celebrated by our Pastor, and the choir of Blossburg furnished us with some excellent music. An eloquent sermon on the Gospel of the day—Trinity Sunday—was preached by our reverend Pastor, after which the choir sung "Te Deum Laudamus," as the congregation slowly dispersed.

In the afternoon, at five o'clock, we had vespers, a sermon and the Benediction of the Most Blessed Sacrament, thus happily closing a day full of joy and devotion to the Catholics of Tioga. Our congregation is composed of Irish, French and Germans.

We would gladly, through the medium of your valuable paper, return thanks to Mr. Bayer and the ladies of his family for the Altar furniture, sacred vessels, and vestments which he sent for the dedication of our little church, and to express the regret which his absence caused.

Death of Father de Neckere, S. J.—The Rev. Hippolyte de Neckere, S. J., departed this life at Fredrick, Md., on the 6th ult. The deceased was a native of Belgium, and at the time of his death in his forty-first year, having been born August 21, 1818. He entered the Society of Jesus in 1829, and four years afterward, not yet a priest, was sent at his own request, with several fathers to Guatemala, whither he had been invited by the Government of that country. In 1845, at his fond desires and prayers, he was sent to Georgetown College to complete his theological studies and to labor in the Province of Maryland. After ordination his superiors selected him for the mission of Maine, where he exercised an arduous apostleship for some years. He subsequently gave retreats in the South, and while the victim of a painful disease, he toiled on, without manifesting his complaint to his superior, lest he should be withdrawn from the field of labor.

In Washington, where he presided over the College of the Society of Jesus, while he ministered to the spiritual wants of many souls, and in Fredrick, where, in the two-fold capacity of Rector of the College and Pastor of the Church of St. John's, he passed the latter portion of his life, he has left many friends who were charmed by his conversation, enraptured by his eloquence, and carried to God by the impetuosity of his zeal. Gifted with natural powers of mind to an extraordinary degree, which had been highly cultivated by a liberal education and adorned by a sincere and fervent piety, he was an ornament to the Church of God. In the long agony of his last sickness, which was numbered not by hours but by months, he was resigned to the adorable will of God, and expressed to his breth-

ren around him the happiness that he experienced in dying in the Society of Jesus. "Let my soul die the death of the just."
[Mirror.

CONFIRMATIONS IN THE DIOCESE OF PHILADELPHIA.—On Sunday, the 10th ult., Right Rev. Bishop Neumann, says The Herald and Visitor, administered the Sacrament of Confirmation to ninety-nine persons (among whom were several converts) in the Church of the Holy Trinity, and on the same day Right Rev. Bishop Wood confirmed one hundred and eighty-five in the Church of St. Francis Xavier.

CLERICAL CHANGES.—Rev. Patrick A. Prendergast, Pastor of St. Peter's Church, Wilmington, Del, has been appointed to the pastoral charge of St. John's Church, Pittston, and Rev. Patrick O'Brien of St. John's Honesdale, has been transferred to the Pastorship of St. Peter's, Wilmington, Del.
[Herald and Visitor.

RELIGIOUS RECEPTION IN ST. ANNE'S CHURCH, MANCHESTER, N. H.—On Tuesday evening, the 21st inst., Miss Kate Keough, in religion, Sister Mary Stanislaus, Miss Elizabeth Teresa Jennings, Sister Mary Teresa, Miss Margaret A. Neville, Sister Mary Agnes, Miss Mary Madeleine Byrne, Sister Mary Francis Xavier, Miss Anne Kelly, Sister Aloysius, Miss Francis Malone, Sister Mary de Sales received the White Veil and Habit of the Order of St. Mary from the hands of Right Rev. Dr. Bacon. The Bishop preached a most impressive and eloquent sermon on the occasion.

CONFIRMATION IN THE ARCHDIOCESE OF BALTIMORE.—Confirmation was administered in the Church of St. Dominic, Washington, on Sunday, the 26th ult., to about 50 persons; at St. Peter's Capital Hill, to 80; at St. Mary's, to 30; at St. Patrick's, to 227; in the Convent Chapel, on Monday, to 15; in the Seminary Chapel, to 27; in St. Matthew's Church, to 60; in the College Chapel, on Tuesday, to 13; in the Convent Chapel, to 9; in Trinity Church, to 50.

On the 29th of May, 124 persons were confirmed at St. Peter's Church, Baltimore, by the Most Rev. Archbishop.
[Mirror, July 2.

CONFIRMATION IN THE DIOCESE OF RICHMOND.—On the 24th of May Right Rev. Bishop McGill administered the Sacrament of Confirmation to forty persons, at the residence of the Pastor, in Portsmouth. In St. Mary's Church, Norfolk, on Saturday, June 4, he baptised five adults, two white and three colored. On Sunday morning, June 5, he confirmed, in the same church, about 102 persons, of whom 22 were converts.

NEW CHURCH AT PORTSMOUTH.—Bishop McGill also, on the afternoon of the 5th June, laid the corner-stone of the new Church of St. Paul, Portsmouth, to be erected in the place where the former stood, and which was consumed by the act of an incendiary in the latter part of April. The new church will be larger than the old one, and of Gothic style. L. J. O'Connor of Washington City is the architect; he is the pupil of Mr. Kelly of Brooklyn, and is well versed in his profession.
[Ibid.

RELIGIOUS PROFESSIONS IN BALTIMORE.—On the 21st ult., says The Mirror, at the Convent of the Sisters of Mercy, Poppleton street, Miss Ellen Juliana Matthews, (in religion, Sister M. Stanislaus,) made her holy profession and received the Black Veil. His Grace, the Archbishop, officiated, assisted by Right Rev. E. McClogan and Rev. J. F. Hickey.

CONFIRMATIONS AND CONVERSIONS.—On last Sunday the Most Rev. Archbishop administered the Holy Sacrament of Confirmation to two hundred and sixty-one persons, in St. Alphonsus' Church, belonging to the congregations under the ministry of the Redemptorist Fathers. One hundred and seventy-one were of the congregation of St. Alphonsus' Church, twenty of whom were converts, sixty-four of that of St. Mary's (German), and twenty-six of Notre Dame du Bon Secours (French). About three thousand of the faithful assisted at High Mass at 10 o'clock.

On Tuesday the Most Rev. Archbishop administered Confirmation at St. Theresa's Church to twenty-five orphans and two adults, who were unable to receive this Sacrament when it was given a short time previously at the same altar. [N. O. Standard, June 26.

CELEBRATION OF CORPUS CHRISTI IN DUBUQUE.—
"The West is travelling unto God,
In the way our Fathers trod."

And although the well-filled and varied columns of The RECORD have frequently afforded many evidences of the practical manifestation of God's holy will in Dubuque, as well in the quiet devotion of the people as in the independent public spirit which they evince on all proper occasions, the late celebration of the Feast of Corpus Chr sti was, beyond a doubt, the best exhibition of "freedom to worship God" in a truly Catholic spirit that has ever came under the notice of the writer. Nor was it the subdued and solemn service of a mere processional display for religious effect, but an outburst of the Catholic heart which made the hills and vallies echo to each pulsation, with a zeal and an independence worthy of any Catholic city in world. Tell me not, after this, that Protestism controls the West; for, be assured that there is one little city of sixteen thousand inhabitants which it has not, does not, and *cannot* control, so long as the crozier is borne in the Episcopal hand of the son of the great St. Bernard.

Corpus Christi Thursday is not observed as a holiday of obligation in any diocese west of the Mississippi River within the territory purchased from France, by the United States, in 1803, but the feast is held on the Sunday following. The late venerable and good Bishop Loras introduced the Sunday procession of Corpus Christi into his diocese at an early day; but the progress of our holy religion, during the last fifteen months, in Dubuque, has given it an eclat, this year, which it never possessed before. Such processions were then composed, in the main, of women and children, but now there is no man of any age, who is recognized at all as a Catholic, no matter what his profession or calling, who willingly absents himself from any of the ceremonials of the church. To be a Catholic in Dubuque now is to be a *man*, and no one worthy the name of *man* is ashamed of the cross of Christ.

The morning of Sunday, June 26, was ushered in as brightly as Summer's sun could make it, the dust of the well macadamized streets having been laid by a shower on the evening previous. The bell of St. Patrick's Church, in the north end of the city, gave notice that the whole congregation, male and female, was in procession through the public streets. They were led by their good Priest, Rev. P. A. McCabe, who was preceded by a tall cross and surrounded by his Acolytes carrying smaller crosses and censers. After these came a beautiful banner followed by the Sunday School children and next the adults of the congregation. The good Priest and others who were stationed for that purpose along the line, intoned a Litany, which was responded to aloud by the whole people, and in this way they proceeded for half a mile southward to Holy Trinity Church. Here they united with the German congregation, headed by Rev. George Snyder, with his Accolytes, crosses and censers. The congregation had also its long train of Sunday School children, and about one hundred members of a Benevolent and Mutual Relief Society, one of whose objects it is to maintain the German Catholic School and to pay for the education of the poorer children. This fine society of robust and athletic men wore a large blue and white scarf and carried two gorgeous banners. The well ordered choir of this church followed the Priest and his Accolytes and sang their own expressive translation of the appropriate hymn *Sacris Solemnis* while all the adult members of the congregation, who followed the children, had their books and repeated some prayer aloud. These united congregations had each heard two Masses during the morning, and while they marched through Main street, more than another half mile, to the Cathedral at the south end of the city, their sacred songs and solemn prayers to God, gave the Protestant mind some idea of what a Catholic Sunday should be.

The vast proportions of the Cathedral were found to be insufficient to accommodate the great multitude of persons who attended. Those who had already heard Mass were therefore received into the upper part of the church, while all others were admitted into the basement, where High Mass was sung by Rev. Mr. Durnin, with Rev. Mr. Snyder and Mr. Scallon as Deacons. The venerable Bishop assisted in pontificals, and Rev. J. B. Donelan, pastor of the Cathedral, acted as Master of Ceremonies. Father McCabe preached the sermon of the day, and never, yes, *never*, was dogma better sustained or hearers more truly edified. Those best able to judge of it call it truly an able discourse. Among others who were in the sanctuary we recognized the snow white locks of the venerable and Very Rev. Superior of the Sisters of the Blessed Virgin, Father Donohoe.

After High Mass and Episcopal Benediction the procession of the day was formed in the following order: 1st, Cross; 2d, Accolytes; 3d, Sodality Society; 4th, German Society; [The Young Men's Sodality and German Society sang the Te Deum and other appropropriate hymns during the procession.] 5th, Society of St. Vincent de Paul, wearing beautiful tri-colored rosettes with pendents representing the different degrees of membership, and repeating the Litanies of the Sacred Hart, of Jesus, &c., in bands; 6th, Male Children; 7th, Little Girls, all in white; 8th, twelve little Floras, in white, with pink sash and coronets. They carried baskets of flowers, which they distributed. 9th, Clergy; 10th, Banner; 11th, Canopy, with Bishop, Father Donohoe and others, carrying the Blessed Sacrament; 12th, Clergy; 13th, Banner; 14th, Ladies of the Rosary Society; 15th, Male Members of the Congregation with Banner, &c.

In this order (and what a sight for a Catholic heart to witness) the procession marched and countermarched through six squares of the city, under the direction of Capt. Hayden, Sodalist, who is also High Sheriff of the county, assisted by Deputy Sheriff Durcan, also a Sodalist, Deputy Sheriff Neubauer of the German Society, and others. By the skillful manœuvering of these officers, this vast body of people, numbering between four and five thousand, were brought to their knees on the beautiful lawn in the rear of the Cathedral, in front of a tastefully ornamented altar erected in an arbor, while voices of heartfelt joy, and praise, and thanksgiving filled the air with harmony from beginning to end. The members of the Sodality Society sang the English translation of the *Lauda Sion*. The Germans, with their deep, manly voices, gave utterance to the same martial hymn in their own expressive language, while the German choir, being nearest to the Blessed Sacrament, sang the *Adoremus in Aeternum*, in excellent harmony. The clergy and the sanctuary boys sang the *O Salutarius*. At the altar the Bishop and clergy intoned the *Tantum Ergo*, and all was hushed in solemn silence. Clouds of fragrant incense ascended to heaven, while our beloved Bishop held our Blessed Lord in his hands and blessed the kneeling thousands. Every head was bowed, every breast was beaten, and God in His infinite goodness was glorified. The procession was re-formed, and returned to the church in the same order. The *Te Deum* was sung, and all retired to their respective homes without the slightest accident or breach of decorum to mar the happiness of a single hears. Nor was the return home of the Germans less melodious or joyful. The surpliced priest led his people and sent his stentorian voice through the air, to be re-echoed by the bold bluffs of the Mississippi, in hymns of thanksgiving and praise to Almighty God for this glorious Corpus Christi in Dubuque.
SPECTATOR.

FOREIGN.

WHAT ARCHBISHOP CULLEN SAYS ON THE WAR.—"It would be superfluous for me to exhort the faithful to correspond as far as possible in the benevolent intentions of the Pope, to avail themselves of the treasures of the Church now placed within their reach, and to show their feeling of charity towards their afflicted brethren by praying with fervor for the restoration of peace. Constituting, as all Christians do, but one body, being all animated by the same spirit, when one member suffers all the other members suffer with it, and hence we cannot but be afflicted when we consider the evils inflicted on our brethren by the ravages of war. Italy, the cradle of European civilization, the hallowed residence of Christ's Vicar on earth, the birth-place of innumerable Saints and Christian heroes, appears doomed to pass through the furnace of affliction; many of her proud monuments of art will be destroyed, her cities, perhaps, laid waste, and her beautiful and fertile fields reduced to a desolate wilderness. Perhaps, also, she may become a prey to moral evils infinitely worse than physical sufferings. Piedmont has been for many years the den and refuge of revolutionists and of disturbers, and enemies of the peace of the world. The men who have had the power of that country in their hands have displayed the greatest hostility against the Catholic religion, to whom the people of that country are devotedly attached. They have persecuted and banished some of the most venerable Bishops, and subjected the Church to an irksome slavery. Convents and monasteries have been suppressed, and their pious inmates treated with the greatest harshness. Church property has been confiscated, public education has been rendered dangerous, and, in some cases, open enemies of religion have been placed at the head of universities and entrusted with the instruction of youth. In fine, under the hypocritical pretence of introducing "liberty," a system of the direst persecution has been established. If the principles of the handful of men, who have inflicted such evils on their own country and have outraged the feelings of its inhabitants, shall be propagated by war, not only religion, but human society will sustain the greatest loss, and other States will have to undergo the same sad ordeal to which the unhappy inhabitants of Piedmont have been subjected during the last ten years. Whilst such dangers are impending, there is one State to which all Catholics must turn their eyes with peculiar interest—I mean Rome and its territory, whose tranquility is so necessary for the administration of the affairs of the universal Church. Promises have been made of a most decided character that the Pope's States shall not be interfered with; but, even if they be disturbed by the enemies of the Holy See, we may rest assured that God, who watches over His Church, though He may allow His ministers to suffer trials and persecutions, will turn all such sufferings to His greater honor and glory, and to the advantage of religion. Indeed, if we review the history of the Church in past ages, we shall find that all those who have laid sacrilegious hands on the property and States of the Church have invariably incurred the severest punishment of Heaven; and many will recollect that even in our own days the greatest conqueror and emperor of modern times, soon after he usurped the dominion of Rome, was compelled to sign his abdication in the palace of Fontainbleau, the very place in which he had kept the holy Pope Pius VII in close confinement. We, therefore, need entertain no fears for the safety and final triumph of the Church and its chief Pastor; but yet we are to join in fervent prayer, begging of God to avert the calamities and miseries of war, to preserve His Church and her Supreme Pontiff from trials and afflictions, to restore peace and harmony amongst Christian nations, and to spread God's kingdom on earth. Let us all pray that the peace which this empire has so long enjoyed may never be interrupted; that sin, the occasion of all the evils that afflict mankind, may cease to abound; that heresy and schism, infidelity and error, the fruitful sources of so many unhappy dissensions, and of so many evils, in the world, may be suppressed, and that religion and virtue may spread and flourish, and adorn the earth. If we unite in humble and fervent prayer, we shall contribute to appease the anger of God, and bring down great blessings on ourselves, and our prayers shall be most efficacious if we place them under the protection of our loving Mother, the holy Mother of God.

THE CATHOLIC CHURCH IN AUSTRALIA.—A correspondent of The Maitland Mercury gives the following account of a visit of the venerable Archbishop of Sydney to Singleton:—"As his Grace proceeded on Tuesday, the 29th instant, to Singleton, he was received with every manifestation of respect. At Lochinvar and Black Creek he gave a short instruction to the many persons who had left their homes and business to wait upon him and receive his paternal benediction. His Grace was much pleased and evidently affected by this proof of religious zeal and personal attachment; and it must have convinced him that he lives in the hearts of those who in years gone by found him their spiritual father and best friend. Within seven miles of Singleton a numerous body of horsemen joined the *cortege* accompanying his Grace, and, thus escorted, he arrived at the residence of Rev. Mr. Hanley. After an excellent discourse in the temporary chapel, his Grace dismissed the numerous assemblage with his blessing. On this morning mass was celebrated at half-past ten o'clock, and his grace exhorted all present to unite with the celebrant in begging of Almighty God to bless the great work which they were about commencing. A procession was formed at the door of the chapel, and the choir preceded, singing hymns appropriate to the occasion. His Grace in beautiful and glowing language, explained each part of the ceremony which they were met to perform, and exhorted his audience to build up within their hearts the temple of sanctity. He pointed out that as the church would be incomplete without its sanctuary and its altar, so would the outward profession of Catholicity without reverence for the anointed ministers of God. The usual blessings and prayers were then gone through, and the following inscription, first read in Latin, and then translated into English, by the Rev. Mr. Sheehy, was deposited in the foundation stone:—"In the faith of Jesus Christ, Most Rev. John Bede, Archbishop of Sydney, placed and blessed the first stone of this church, to

be dictated in honour of and under the invocation of St. Patrick, the Apostle of Ireland, on the 31st day of March, in the year of our salvation 1859, in the presence of a large concourse of the faithful who placed their gifts thereon. The assistants to the Archbishop on the occasion were Very Rev. J. T. Lynch, Dean of Maitland; Rev. James Hanly, the pastor of the district, and Rev. S. A. Sheehy, O. S. J., in the Pontificate of Pope Pius IX; Queen Victoria ruling in Great Britain, Sir William Denison being her vice-gerent in Australia. To an auspicious commencement, under the protection of the Blessed Virgin Mary, there may be a happy conclusion." His Grace, wearing his mitre and holding his crozier, sat whilst the offerings were made. The splendid subscription of £570 was realised. His Grace imparted his benediction, and the happiness depicted upon every countenance when the venerable chief pastor of their church, with moistened eyes, spoke of their generous contributions to their good God, was a scene upon which Heaven must have smiled. The inhabitants of St. Patrick's Plains will long remember the 31st of March, in the year of our Lord 1859.

A Rebuke by a Protestant to Slanderers of Catholics.—The Governor General of New Zealand, Sir T. G. Browne, recently took the Chair at a meeting of the Protestant Bible Society at Auckland, being unaware at the time of the contents of the Report that was to be read. On discovering, however, that it contained some of the usual slanders on Catholics and their Church, he at once represented to the committee his displeasure thereat, and added that he would never more preside at their meetings unless such offensive matter were in future prohibited. For this he has been thanked by Dr. Pompallier, the Catholic Bishop of Auckland; and the letters on both sides have been made public at the instance of a few of the leading Catholic laity of the place. The following is the copy of the letter from His Excellency the Governor to His Lordship the Bishop.

Government House,
Auckland, Feb. 12, 1859.

My Dear Lord:—I do not notice or reply to remarks which appear in the public journals; but I think it due to your Lordship to state, that I was present at a meeting of the Bible Society, when remarks were made upon the church of which you are the spiritual head in this colony, which I considered very objectionable.

Not having seen the Report until it was read, I had not the power to prevent what occurred; before I left the platform, however, I informed an influential member of the Society, that I entirely disapproved the use of expressions which could not fail to be offensive to a large and loyal part of Her Majesty's subjects, and requested him to inform the Committee that I could not preside again at any meeting where it was likely to be repeated. Believe me, my dear Lord, yours, very faithfully,
Signed, T. Gore Browne.
The Rt. Rev. Lord Bishop Pompallier, &c.

Celebration at the Academy of the Holy Infancy.

The celebration of our National Anniversary by the pupils of the Academy of the Holy Infancy, at Manhattanville, took place on the first, instead of the fourth, of July, so as to allow the boys an opportunity of spending the festival at their homes. They thus not only took Father Time by the forelock, but they had the advantage of all the old and young patriots throughout the country, in having two celebrations. How they enjoyed themselves at home we cannot of course say, but we know they had a pleasant time at the Academy, and although with such a long list of exercises as they had on the programme it would be impossible to give anything like a detailed description, we shall endeavor to present our readers with a general account of the affair.

It was easy to perceive that something unusual was going on at the Academy, from the profusion of American flags that were displayed from the cupola and other parts of the building. But the exterior was as nothing compared with the interior, which was profusely decorated with the national ensign. Over the door leading into the school hall at the rear of the building, was a portrait of Washington, while all round the room was something to remind one of the patriotic character of the occasion. It was, indeed, a great day at the Academy, and there was none more strongly convinced of that fact than the boys themselves. A large number of persons, consisting mainly of the friends and relatives of the pupils, were present, while the pupils themselves occupied seats on a large platform or stage. The music, in which there was a large infusion of the patriotic, was supplied by the band. The programme was made up for the most part of recitations, dialogues and singing, and the selection of pieces was peculiarly appropriate to the character of the day. One part is deserving of particular mention. A number of the pupils representing the original thirteen States, recited a patriotic piece, which was received with repeated applause.

At the close of the exercises the Brother Principal made a few remarks, thanking the audience for their presence. In accordance with the kind invitation of the Brothers, they repaired to the refreshment room, where an excellent repast was prepared for them.

The Sisters of St. Joseph and their Schools.

This religious Order, which is gradually extending through the States and taking deep root in this country, is not as widely known as it should be, and we therefore propose making our readers acquainted with the origin of the Society and the progress it has made on this continent. In France, to which the world owes so many noble institutions, this Order also took its rise. In the middle of the Seventeenth Century, a century so fruitful in sainted men and holy enterprizes, a century which could boast of a Vincent de Paul and a Cardinal de Berulle, the congregation of the Sisters of St. Joseph was established. This was in 1650, when France was distracted by the wars of the Fronde, and just twenty-five years after St. Vincent de Paul established his first community. Its founder was Rev. Father Madully, a holy priest belonging to the Society of Jesus. The King, Louis XIV, confirmed it by letters patent, and on the 20th of December, 1729, it received the formal sanction of the Holy See. From that period it continued to increase and extend the field of its operations, sending out from the Mother House members of the community and establishing Convents of the Order in every diocese of France. From France they gradually extended into Savoy, Corsica, and even into the Holy Lands. The Society had been in existence almost two hundred years before any of its members set foot on the shores of the New World. In the year 1836 six sisters of St. Joseph arrived at St. Louis, Missouri, under the auspices of the late reverend Bishop of the diocese, Joseph Rosati, and took up their residence at Carondelet, a small village five miles distant from St. Louis. Here their first establishment in America was erected, and eight years after, in 1844, this house became the Novitiate of the congregation. From this quiet little village of Carondelet, the Mother House of the Sisters on this Continent, establishments have branched out in every direction, ten Covents having been founded in the diocese of St. Louis alone. At the present moment the Sisters of St. Joseph have establishments in almost every diocese of the United States. In the diocese of Buffalo they have five Convents and the entire charge of almost two hundred orphans. In British America there are six Convents of this Order, all in a highly prosperous condition, and likely to extend their sphere of usefulness. In March of last year the Sisters commenced a school at Dunkirk, New York, and the number of pupils at present in attendance is two hundred, a strong proof of the appreciation in which the community is held in the State. In addition to these two hundred pupils there are nine orphans safe under the fostering care and protection of the good Sisters, who supply their present wants and provide, as far as human foresight can, for their future welfare. Their schools are in a high state of efficiency, the different branches that constitute the general round of female education being taught in such a thorough manner that the pupils not only learn, but know. Music, drawing, painting, and what we may call the continental languages, that is French, German, etc., are taught in St. Mary's School.

St. Mary's School for Young Ladies, East Broadway.—The annual exhibition and distribution of premiums at this institution, under the charge of the Sisters of Charity, took place on Thursday, the 30th ult. Very Rev. Mr. Starrs, V. G., Very Rev. Mr. Carrow, and Rev. Mr. Boyce were present. The exercises, which consisted of vocal and instrumental music, recitations and addresses, were of an interesting character, and reflected great credit on the young ladies who took part in them. At the close of the exercises Very Rev. Mr. Starrs addressed the pupils in a very happy manner, expressive of his pleasure and satisfaction on the occasion.

The Temporal Power of the Pope.

[From The New York Herald, July 2.]

In another page we copy an article from the organ of Archbishop Hughes, which no doubt is from his own pen or dictation, giving his views on the war in Italy, and on the present deplorable condition of his Holiness the Pope in consequence of the dishonest designs of the French Emperor on the States of the Church. Following the cue of the Archbishop of Vienna and of the Catholic Primate of Ireland, the chief Bishop of the United States—the Metropolitan Archbishop—assails Sardinia and her King, France and her Emperor—all Catholics as they are—in the most unmeasured terms. They are infidels, revolutionists and "red republicans," and the majority of those who sympathise with them are placed in the same category. If that be true, infidels, revolutionists and "red republicans" have become very numerous in the United States and throughout the civilized world; in fact, there can be no doubt that they constitute more than one-half of all Christendom.

The principal charge against the Sardinian government is, that it has plundered the Church of its property in Piedmont; and the head and front of the French Emperor's offence is, not that he has as yet committed any robbery, but that he has a suspicious and thievish look—a lurking design to rob the Pope of the "patrimony of St. Peter." Granting the indictment to be true that the Church property has been secularized in Sardinia, and supposing it also to be true that Napoleon III meditates the secularization of the States of the Church after the fashion of Napoleon I, is that really robbery, and not restitution of plunder; or would it injure true religion, or damage the moral, social and physical condition of the people among whom the revolution may take place; or rather, on the contrary, would it not promote the best interests of piety and morality, and advance the national prosperity of this beautiful country, so long trodden down in the name of religion?

The question is, how did the Church get that property? Did she come by it honestly, and is it for the good of society as at present constituted that the Church should continue to possess it? Without hesitation, we answer in the negative. It is called "the patrimony of St. Peter." Now, St. Peter never possessed a foot of it, neither did St. Paul. St. Peter, the fisherman, was so poor that when a cripple asked him for alms he replied, "Silver and gold have I none;" and we know that he was never worth a dollar at Rome, having been crucified there with his head down by the Pagan Emperor. St. Peter was content with a spiritual dominion, for Christ had told him his kingdom was not of this world. The successors of St. Peter have for ten centuries claimed a temporal throne. The inheritance of St. Peter would be poverty and suffering and martyrdom, not a temporal sovereignty and extensive dominions. The States of the Church are not the patrimony of St. Peter, but the patrimony of Pepin and his son Charlemagne, who conquered it from the Lombards. In reward for this the former was annointed King, and the latter, in the year 800, crowned "Emperor of the West," at Milan, with the iron crown. After the death of Charlemagne the Popes improved on his grant, and disposed of all the kingdoms of Europe. The mutual obligations between Charlemagne and the Pope form the important link of ancient and modern, of civil and ecclesiastical history. If a modern Emperor of France, deeming that the gift had been abused in these latter ages, and that it no longer serves its original purpose, takes it back, or rather places its disposal in the hands of the people—the true source of legitimate power—where is the robbery or the wrong, and who feels aggrieved?

If this be robbery and wrong, then the act of Charlemagne was a great robbery, and the act of the Pope in receiving it was as bad as that of the royal robber. But in that barbarous age the policy of Charlemagne was beneficial, and tended to civilization. In the present age the Pope's temporal dominion stands in the way of the progress of civilization. The Church, as a humanizing, progressive institution, had its day of utility in the world. It was once in the van of civilization. But it has outlived its influence for good. At this day mankind are no longer led by the Church, which is behind the age—the fossil remains of past generations. All who are deserving of the name of men think for themselves, and will not submit to leading-strings. The temporal dominion of the Pope, therefore, and church property, must give way before the advancing spirit of the times, and be turned to more useful account.

The time is gone by when the Pope, in imitation of the Devil tempting Christ on the Mount, can tempt men by saying, "Behold, all the kingdoms of the earth are mine—these will I give you if you will fall down and worship me." No time is gone by when the Pope can compel kings to hold his stirrups and kiss his toe, and can kick off their crowns as they kneel in order to show his power. He is now dependent on other kings for the tenure of his own kingdom, and either their power or their will seems wanting to preserve it. In the present century the Pope has been three times in exile, and within fifty years he has been for a period of five years removed from Italy and entirely stripped of his temporal dominion. The Catholic religion did not fare the worse in consequence. Pius IX. is probably the last Pope who will ever reign as a temporal prince.

The Pope's ancient patrimony of farms and houses was transformed by Pepin and Charlemagne into the temporal dominion of cities and provinces. And for more than seven hundred years this nucleus gathered around it by degrees one third of the property of Christendom. In Mexico at this moment one half of the property is owned by the Church, which is the fruitful source of all the misery of that country. How has the Church acquired all this property? By scaring weak and dying men—by issuing scrip and guaranteeing "a title clear to mansions in the skies" in exchange for fair lands and magnificent palaces here below. But the representations were fraudulent, the scrip was bogus, and the ecclesiastical corporation had no estates to give in the kingdom of Heaven. Their stock is no better than shinplasters, or the worthless issue of any of the swindling joint stock companies of Wall street.

The revolution of the Reformation, the American Revolution, (by which civil and religious liberty was established on a broad basis in the New World,) and the French Revolution, which, following in its train, smote despotism in the Old World, overthrew the system of church property in its strongholds one thousand years after it was established. Had it not become utterly rotten and corrupt it could not have fallen as it did. What remains of it in Italy and Mexico—the two countries in Christendom which have been so long the reproach and byword of civilization—is destined soon to disappear before the light of the latter half of the Nineteenth Century.

The object of all religious and of all ecclesiastical organizations is, or ought to be, to promote virtue and morality and the welfare of the people. If they cease to do this they ought to fall. Who will say that the morality, the civilization and the welfare of the Italians and the Mexicans are now promoted by the Church and its property? The accumulation of property in the hands of the clergy makes them lazy and luxurious, instead of active and vigilant shepherds of the fold. They ought to be reduced, therefore, either to dependence on the people or on the State, and be remunerated just as they deserve. The laborer is worthy of his hire.

The Pope should be stripped of all his patrimony, and become what the first Popes and Bishops of Rome were for eight centuries; and if he does not like such rough usage as that, let him come to the United States, where there is plenty of room for him and plenty of land to spare. An American ship of war will convey him to New York. He can establish new palaces of the Vatican and of the Quirinal with the Church of the Lateran on Washington Heights, somewhere between Manhattanville and Spuyten Duyvel Creek. If this suburb should prove too confined for his expansive ideas he can easily move out West, where land is cheap, and where the Catholics of the United States could purchase him a big farm, larger than all the States of the Church, for which he is now continually in jeopardy, and for which Italy and all Europe are kept in constant hot water. Let him, therefore, come at once to the New World, where he will be free from all danger and disturbance, and where he can issue his spiritual bulls, which will have just as much authority as if they emanated from "the City of the Seven Hills." But let him not forget to bring with him the keys of St. Peter and a red hat for Archbishop Hughes.

[Extract from an article in The Herald July 4.]

"On Saturday we advert to the fulminations of the organ of Archbishop Hughes. In the news from Europe which we publish to-day there is a still more remarkable manifesto from a Catholic Bishop in Ireland, who follows his primate in the metropolis, as no doubt other Bishops in this country will follow their metropolitan in New York. Dr. Leahy—for that is his name—asks, "What sovereign in Europe can plead a better title to his dominions than the Holy Father to his?" We answer none, for all their titles are not worth "a red cent." They are founded either in force or fraud—not in the will of the people—and the Pope's is to be classed in the same category with the rest. The Bishop of Cashel says it is more ancient than any other, and that the Pope got his kingdom entirely by peaceable means. How, in the face of the Catholic historians, which he must have read, this Catholic prelates could make such an assertion, is beyond our comprehension. Certain it is that he calculated largely upon the ignorance and credulity of those to whom he addressed his pastoral. All who know anything of history know that King Pepin, in 755, conferred upon the Pope his temporal dominions, and that before his time there were numerous kings and kingdoms in Europe.

As for "the tiara with its triple crown," which Dr. Leahy says graced the Pope's brow centuries and centuries before any of the kingdoms rose into which Europe is now partitioned, he labors under a grave historical mistake. The first Pope who ever caused himself to be crowned was Damasus II., in 1053. And will Dr. Leahy pretend that no kingdom of Europe rose before that time? It was a mere cap which was worn by Damasus. John XIX. first encircled it with a crown, in 1276. Boniface VIII. added a second crown in 1295, and Benedict XII. in 1334, added the third crown, thus forming the triple tiara. Surely Dr. Leahy does not mean to say that none of the present kingdoms of Europe existed before that time. The kingdoms of France, Spain, England and Germany arose long before, to say nothing of the kings of his own nation; Brian Boru, who was crowned at Tara in 1002; Malachi, who wore the collar of gold, in the Ninth Century; Niall, of the Nine Hostages, who flourished in the Fourth Century; Con, of the Hundred Battles, who reigned in the Second; and Ollamh Fodhla, who lived 1,000 years before any Pope was heard of. Where are the crowns of these Kings now? Where the crown of the Popes will soon be forever. The argument from antiquity, therefore, does not serve.

A Fly's Flight.—The formation of the wings of a fly enables it to attain a velocity of from thirty to thirty-five feet in a second. In this space of time a race-horse would clear only ninety feet, which is at the rate of more than a mile per minute. Now, our little fly, in her swiftest flight, will in the same space of time go more than the third of a mile. If, therefore, we compare the infinite difference of the size of the two animals, how wonderful will the velocity of this minute creature appear!

Value of Labor in Queensland, Australia.—Emigrants are engaged eagerly as laborers, a few hours after landing; single men at £30 to £35, and some at £40; single women from £20 to £30; married people from £45 to £65. The rations are very liberal. A hut is given, and many other advantages.

Keep Good Company.—Intercourse with persons of decided virtue and excellence is of great importance to the formation of a good character. The force of example is powerful; we are creatures of imitation, and by a necessary influence, our habits and tempers are very much formed on the model of those with whom we familiarly associate.

METROPOLITAN RECORD.

JOHN MULLALY.....Editor and Proprietor.

It will be the object of this Journal to supply the Catholic portion of the community with all the important and interesting news of the Catholic world, and particularly with information in regard to events and occurrences connected with the Church in the United States.

It is designed to make THE RECORD a good and desirable family journal, and it will, therefore, contain a great variety of useful, interesting, and instructive reading matter. Its readers will also be duly informed of the progress of events in the secular as well as the religious world.

The progress of Catholic Educational Institutions will meet with that attention to which they are entitled by their importance. Church Dedications occurring in and about the city of New York, will be fully and accurately reported.

Due care and attention will be given to the Literary Department, and new publications reviewed or noticed, as their character and pretensions may deserve.

Each number will contain one or two stories; and it will be the design of the Editor to make its Miscellaneous reading both entertaining and instructive.

The editorial columns will be devoted to a discussion of the prominent topics of the day, and all other subjects that properly come within the scope of such a journal. No part will be taken in political controversy, nor in the disputes between partizan politicians.

The business department will be carried on with that strict attention to all its details, without which no paper can expect to succeed, no matter how liberally supported, or how ably conducted; and all the business transactions of the establishment will be conducted on a cash basis.

In conclusion, the Editor refers with pride and pleasure to the following letter of approval from the Most Rev. Archbishop of New York:

NEW YORK, Nov. 3, 1858.

"DEAR SIR: I have read carefully your plan of a Catholic paper, and approve of the same in all its parts. Its scope is new and comprehensive, and will fill up a chasm without necessarily interfering with other papers already established. You have my sanction to proceed with as little delay as possible, and you shall have my approbation and support.

"Yours, faithfully, in Christ,
† JOHN, Archbishop of New York."

This journal will be published weekly at No. 371 Broadway, and delivered to city and mail subscribers on the following terms:

Price per year served by carrier.....$3 00
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Price per copy, for six copies or more....2 00

To Canadian subscribers THE RECORD will be served for $3 per year, as there is an advance of fifty cents in the postage; while to subscribers in Ireland it will be $2 50, for the same reason.

The advertising rates are as follows:
To transient advertisers....12½ cents per line.
To yearly advertisers.....5 cents per line.

No paper will be sent till the receipt of the subscription.

All orders sent to the Publication Office, No. 371 Broadway, will be promptly attended to.

ED. DUNIGAN & BRO.,
(JAMES B. KIRKER,) Publisher.

NEW YORK, JULY 9, 1859.

THE NEW YORK HERALD ON THE TEMPORAL SOVEREIGNTY OF THE POPE.

[Two articles from The METROPOLITAN RECORD have been published in two of the daily papers of this city, one in The Tribune and the other in The Herald. To the remarks of The Herald we respond below. At the same time we must be permitted to observe that the Archbishop never saw them till after they appeared in our columns.]

The New York Herald has thought proper to take us to task for some observations published in The RECORD in regard to the pending struggle in Italy and its possible consequences affecting the Catholic Church and the Holy See. The occasion of our referring to this subject was the fact that in several secular papers, The Herald included, there were statements freely published to the effect that the enlightened portion of the Catholics were in favor of a divorce between the temporal and spiritual authority of the Pope. We are convinced that this was a misrepresentation, and we wished that none of our readers should be misled by its mischievous circulation. There has been no manifestation either in Europe or America of any such feeling or desire among Catholics, whether educated or not. Of course there may be a nominal Catholic here or there connected with the press, or otherwise a hanger-on in the trail of what the press calls public opinion, who would very likely have no tears to shed if the Pope were at once deprived of both spiritual and temporal authority; but as to the great body of the Catholics throughout the world, no such desire has been expressed or entertained. Our position on this subject is the position maintained by every enlightened and sincere Catholic. It is the same which Cardinal Cassoni quoted from the language of the immortal Bossuet in his interview with the ambassador of the French Emperor on the 28th of January, 1808, when Bonaparte claimed to secularize the States of the Church and to deprive Pius VII of his sovereignty. The quotation amounts to this, in fewer words:—That the temporal sovereignty of the Supreme head of the Church is essential to the proper discharge of the duties of his spiritual office; that deprived of this sovereignty he would be an apple of discord among the States of Europe, and would fall under subjection to one secular prince or another; that he would be the vassal of the State to which he should be subject; that speaking, as his office requires, to all the Christians throughout the world, it might be his duty to use words offensive to the temporal master in whose dominions he would have to live; or that if he did not do this he should be obliged oftentimes to do violence to his conscience in suppressing or disguising the truth—in short, he must be either a sovereign or a subject, and it is utterly impossible that even renegade Catholics who still claim to belong to the church could desire to see him reduced to subjection to such temporal lords as Louis Napoleon, Victor Emanuel, Count Cavour, or Garibaldi.

The Herald seems to approve of the sacrilegious plunder of the Church in Piedmont and elsewhere. It approves also of the intention that is sometimes imputed to Napoleon III of secularizing the States of the Church. On what principle of morality these doctrines can be propagated in such a paper as The Herald we are at a loss to understand. In the article now under review the Church is spoken of as if it were a vague and dangerous abstraction, whereas the Church in fact is composed of living people whose only crime, as a Church, is that they worship God; and this does not appear to be sufficient reason for every military adventurer to strip them of their legitimate property. We do not see that atheism is any passport to acts of violence and injustice against Christians, and the argument of The Herald, reduced to its simple proportions, would amount to this. If the title of the Pope to the Sovereignty of his States in Italy can be disputed or called into question, there is no security for any title on the face of the earth. The Herald asks how did the Church get that property, and the question certainly does not exhibit much proficiency in a knowledge of ecclesiastical history on the part of the writer. The Catholic Church is composed of human beings who claim the right of doing what they think fit with their own, and especially of consecrating a portion of their substance to the forwarding of Christ's kingdom upon earth. The Herald tells us that St. Peter had no patrimony. We would refer to the Acts of the Apostles, in which it is stated that the converts having disposed of their property, laid the produce at the feet of the same St. Peter, and that Ananias and Sapphira after concealing a part of it were struck dead, not because they were bound to make the offering, but because they were guilty of falsehood, in reporting the amount. If the writer in The Herald would improve his knowledge and follow the course of the Christian Church, even during the period of its persecution by the Pagan Emperors of Rome, he would know that the spirit of piety and zeal for the faith, as well as charity for the distressed, induced from age to age the Christians of the imperial city and of the provinces to place large amounts in the hands of the Pope, who, from his hiding place in the Catacombs, directed their distribution, not only in the city itself but in all the principal towns of the Empire, wherever the brethren were suffering in poverty and destitution in consequence of their profession of faith. If he still pursue a theme with which he seems to be so little familiar he would find that from the reign of Constantine, long before Pepin entered Italy, the States of the Church are to be met with in the most fertile provinces, not only of Europe, but of Africa and Asia. There were in Italy alone the patrimonies of the Cottian Alps, of Tuscany, of Sabinia, of Bruttium, Calabria, Lucania and Sicily. These estates The Herald will at least admit to have been prior to the gift of Pepin.

With regard to the donation of the French monarch it would be but fair in The Herald to state that by a species of necessity the Bishop of Rome had already acquired the confidence of the people of Italy to such an extent that in all things, except his ability to protect them from the incursion of barbarians, he stood to them in the relation of a Sovereign. The frequent correspondence between the successive Pontiffs and the Imperial government at Constantinople gives proof of this. Their description of the abandonment of the Italian provinces to the wild encroachments from the North, and their appeals for protection from the Imperial Court are the constant theme of their communications. The people of Italy, in fact, had no sovereign, except the Pope, who did not claim the title but who exercised, as far as he had the ability and the means, the duties of protector towards the forsaken people in the absence of an efficient government. On this point The Herald might consult the pages of a historian by no means favorable to the Catholic Church or the Holy See. In his decline and fall of the Roman Empire, chap. 49, Gibbons makes use of the following language:—

"Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people whom they had redeemed from slavery."

Let us see upon what this noble and well deserved tribute is based—we quote from the same writer:—

"Their (the Popes') popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city.

* * * *

The want of laws could only be supplied by the influence of religion, and their foreign and domestic counsels were moderated by the authority of the Bishop. His alms, his sermons, his correspondence with kings and prelates of the west, his recent services, their gratitude, an oath, accustomed the Romans to consider him as the first magistrate or prince of the city."

It was only when the Emperor of Constantinople left Italy a prey to the violence of the barbarians, as they were called and that there was no hope for the people from that quarter, that the supreme Pontiff appealed to Pepin for relief, and certainly the appeal was not premature, when it is known that the Lombards, under their King Astolpho, had laid siege to the city of Rome itself. As soon as it was known to the besieging army that Pope Stephen had appealed to Pepin for that assistance which Constantinople denied, Astolpho raised the siege, left Rome undisturbed and marched with his forces to the confines of Italy with the view of meeting the invading army. During the progress of these affairs two Ambassadors from Constantinople were sent to claim, in the name of the Empire, the restitution of the territory which the Lombards had invaded and usurped. The French monarch signified to them that he had already promised them to St. Peter, in the person of the Pope, and they were accordingly dismissed with very curt attention or civility. Astolpho was besieged in Pavia and reduced to the necessity of asking pardon of the conqueror and of making many promises of restitution of territory to the Pope in conformity with the requirements of Pepin.

The question with The Herald now is, was the title to this sovereignty of the Pope valid by the donation of Pepin? And that question is to be decided by the solution of another, namely, whether Pepin had himself a just title to bestow. That he had is admitted by the law of nations, which awards to conquerors the territories they have conquered, unless they choose to dispose of it otherwise. This title Pepin unquestionably had, but it was stronger than other titles of the same description. The Lombards whom he dispossessed were themselves intruders and usurpers, whose title had never been recognized. This is proved by the fact that the ambassadors of the Greek Emperor claimed that the conquest of Pepin should inure to the benefit of the empire, as the Lombards had never established a legitimate right to the possession of the territory. The whole matter, therefore, may be summed up in a few words. The Lombards were marauders; the Greek empire had neglected to protect its subjects from their violence and depredations; the Pope, after having appealed in vain to the Court of Constantinople, at last applied to that of France, the consequence of which was that by the fate of war the French monarch drove out the Lombards, refused, as he had a right to refuse, the restoration of the territory to the debauched and indolent government of the Empire of Constantinople, and disposed of it as he thought proper by making it the patrimony of St. Peter and investing the Bishop of Rome with the temporal sovereignty necessary for its government and the protection of its inhabitants.

As to the pretended correspondence between the Pope and Pepin, The Herald may have original documents to warrant its statements, but the historians of Italy have not been able to prove their authenticity. Fleury, whose leanings are all against the Pope, assumes the existence of some documents of the description referred to by The Herald, but there is no attempt to authenticate them. They are *on dits* found in ancient chronicles, and Muratori, in his Annals, gives Fleury's statement with an intimation that it is French history, and to be taken for what it is worth. This concession by Pepin was made eleven hundred and four years ago. It has been recognized by all nations during that interval. By prescription itself, it would have become a valid title, even without the original grant of the French conqueror; and Dr. Leahy does not calculate so much on the ignorance of his readers, when he states that it is a more valid and a more ancient title than any that can be exhibited by the temporal dynasties of Europe or the world. This fling at Dr. Leahy's remark, and the ignorance of the Irish, exhibits rather an evidence of supposed ignorance on this side of the ocean. In confirmation of what we have just said as to ignorance, the writer in The Herald says triumphantly that there were Kings before the Popes became sovereigns, as if anybody were stupid enough to deny this. The argument of Dr. Leahy was that there is no existing dynasty whose title to the crown is not of comparatively modern date when compared with that of the Pope. If The Herald will only consult the authorities on the subject, it will discover that Dr. Leahy is not so mistaken after all. We conclude, therefore, that notwithstanding The Herald's criticism, the Pope's title to the sovereignty of the Papal States is indisputable. We do not deny that violence and force may not displace him, as it has attempted to do before in the days of the first Napoleon; but force against justice is a brute argument, not recognized as legitimate by reasonable men.

We pass over the profane portions of the article in The Herald—its sneers at the Pontiff, its contemptuous reference to what Catholics hold sacred in their religion, &c.

The Herald says:

"If a modern Emperor of France, deeming that the gift has been abused in these latter ages, and that it no longer serves its original purpose, takes it back, or rather places its disposal in the hands of the people—the true source of legitimate power—where is the robbery or the wrong, and who feels aggrieved?"

The present Emperor of France, on the eve of his marriage, pronounced himself, with great truth and candor, a *parvenu*. It

is evident that he is not the descendant or heir of Charlemagne, otherwise he would not have called himself by the term we have just quoted. And this is the sovereign who is to go back eleven hundred years to reverse a decision which Europe, and in fact the whole world, have continued to recognize during all that period.

Our allusion to the French Emperor of to-day, and the other parties engaged in the war, have not been made in any partisan spirit. The ultimate decision will be entirely unaffected by any opinion of ours; but wishing to keep our readers informed of the truth, we have endeavored to furnish, in the columns of The Record, a data on which a sane judgment might be formed by every mind with regard to the merits of the present contest, and really we were a little surprised at being taken to task, especially by The New York Herald, for availing ourselves of the freedom of the press in publishing facts and opinions which might be useful to our readers. The truth is, if The Herald will only have the patience to examine it, that the doubtful title to present dominion rests with Napoleon III, rather than with Pius IX, and it would not surprise us if the sovereigns of Europe were to examine it with a rigid scrutiny, and arrive at the final conclusion, that it is not one iota more legitimate than that of his uncle. In the meantime, if our good neighbor will condescend to accept a suggestion from us, we would advise him to eschew all radical doctrines regarding titles that are long established and indisputable. If the principle laid down were to be adopted there is nothing secure in this world. It might happen that Napoleon himself, in a case of great reverses, would one day come to examine the titles of proprietors around Washington Heights, which have been so generously offered as a place of retreat to the Sovereign Pontiff.

It is not fashionable in modern times for great royal commanders to die on the field of battle. The first Napoleon had an opportunity of quitting this life in what would then be his glorious defeat on the field of Waterloo, but he preferred to take the chance of escape, and finished his career on the rock of St. Helena. Victor Emanuel, as well as his father, had a similar opportunity of dying like a soldier at the battle of Novara. Instead of that the father went into ignoble exile and terminated his career obscurely in the little Kingdom of Portugal. His son remained at home and gave the government of the Kingdom to Cavour, and who can tell how the present painful and unneccessary strife may terminate in regard to either Napoleon or the King of Sardinia? If, by any chance, instead of going to St. Helena, Napoleon were to come to this country, there is no doubt, considering his exquisite eye for all that is picturesque and beautiful, but he would select, if he could, Washington Heights as his temporary abode; neither would he allow our untutored Aldermen to spoil its natural beauty by piercing roads hither and thither through them according to their uncultivated caprice. On the contrary, our word for it, he would be satisfied with two great avenues, or rather one continued—the first for approach and the second for escape.

THE TRUE ORIGIN OF THE REPRESENTATIVE SYSTEM.

The administration of justice in the States of the Church, is a subject, which has always been described by the Protestant writers as worthy of the deepest condemnation. It is said by them to be dispensed in accordance with the Canon law, and therefore must be oppressive and bad in its nature. They will tell you that in countries where the people enjoy free institutions, there all proceeds in accordance with the civil law, and that the Canon law had been altogether ignored. Assertions like these are made from ignorance of the real state of the case, for there is no opposition between the Canon and the civil law, and the legislative, and judiciary actions of the governments of modern Europe are based on both of these systems. All the Christian nations of Europe, in early times, used the Roman civil law. This was designed to imitate, as closely as possible, the universality, the piety and religion of the Canon law, and a similarity and a friendship seemed to be formed between them, so that where one failed in any part of its enactments, the other supplied its defects.

Many of the laws of the Theodosian and Justinian codes were transferred into the Canon law, and thus became a part of the ecclesiastical system. Christian countries soon began to enact their own laws, modifying those which they had already received, in accordance with the changes that time introduced into their circumstances, and their relations with surrounding nations. Though some of those countries, in which what were called enlightened views had made considerable progress, desired to banish religion from their laws and reform their government, yet we meet with traces of the old laws, and some of their customs. Those which they regard as conferring the greatest benefits on them are borrowed from the Canon law.

The representative system has been looked upon as the bulwark of modern freedom; and wherever the people enjoy liberty, there the representative system prevails. Through those persons, whom the people send to their Legislative Assemblies, they make their wishes known, have their grievances redressed, and control the Executive. The more widely this form of government developes itself, the more, we are told, does national prosperity prevail, and greater progress is made in speaking the enlightened views of modern days. The writers who advance these positions no doubt suppose that a representative government is an invention of modern times, and will be surprised when they are told, that it was from the Church that modern society borrowed their great palladium of liberty.

From the earliest times the Pope had been accustomed to assemble the Bishops from all parts of the Church to aid him by their deliberation, and to assist him with their counsels. They usually framed canons, in which the result of their conferences was contained. These they submitted to the Pontiff, and if they met with his approbation, he gave them the force of laws, and they served to regulate the matter which had been disputed, and to arrange all the difficulties connected with it. These Bishops were the representatives of the churches which they governed, and it was from their meeting together that the idea of a representative legislature was taken. Sir Archibald Alison writes as follows respecting this, in his history of the French Revolution (vol. 2):—

"The Christian councils were the first examples of representative assemblies; there were united the whole Roman world; there a priesthood which embraced the civilized earth, assembled by means of delegates, to deliberate on the affairs of the universal Church. When Europe revived, it adopted the same model. Every nation, by degrees, borrowed the customs of the Church—then the sole depository of the traditions of civilization. It was the clergy who instructed them in the admirable system which flourished in the councils of Nice, Sardis, and Byzantium centuries before it was heard of in the Western world, and which did not rise 'in the woods of Germany,' but in the Catacombs of Rome, during the sufferings of the primitive Christians."

The Right Rev. Dr. Smyth, Bishop of Dubuque, is at present in New York, and the guest of the Most Rev. Archbishop. He will remain but a short time in our city, as he intends spending some weeks at Long Branch for the benefit of his health, which has been somewhat impaired by the labors incident to his official duties.

AN ENTERPRIZE THAT THE CHARITABLE OF ALL CLASSES WILL ASSIST.

It will, we are certain, be gratifying to all classes of our citizens to know that preparations are being made for a grand fair, which promises to surpass everything of the kind ever attempted here or elsewhere, not excepting even that held a few years since for the benefit of St. Vincent's Hospital. We may state here, without entering into details, that it will be carried on under the same auspices, a fact which is a sufficient guarantee of its success. To say, however, that it will be successful is a rather inadequate expression to those who are aware of the extensive character of the arrangements and the really magnificent scale on which it is to be conducted: it will be eminently successful, as we feel warranted in predicting, from the experience and enterprize of the ladies by whom it will be managed.

We have been made acquainted with some of the leading and prominent features of the affair, and they are marked by an originality that will throw all previous attempts into the shade. We regret that we are unable to make any of these known, but this we may say, that they are far ahead, in originality of conception, of any of those attempts that have been made of late to give publicity to mere individual enterprizes. The ladies engaged in this affair have turned the diplomacy of business that characterizes our times to a substantial account, when they have enlisted it on the side of one of the most deserving of the many charities of our metropolis.

And now a few words as to the objects of this enterprize. Our readers have already been made acquainted with the Institution of Mercy on the corner of Houston and Mulberry streets, and of the self-devotion and laborious efforts of the good Sisters under whose charge it has been placed, in behalf of the destitute, the suffering and the afflicted. They have been told how the institution affords a refuge and a home to poor girls who in this great city are without either; how they visit the sick poor and the dying, and administer to the one that assistance of which they stand in need, and to the other that spiritual consolation and support so necessary at the hour of death; how they shrink not from entering the loathsome abodes of crime and poverty in the pursuit of their holy calling; how, in a word, their whole life-time is devoted to a practical realization of those works of mercy which are enjoined upon all Christians, but more especially upon those good Sisters who have not thought it too much to devote all their energies and all their years to the discharge of those sacred obligations. And herelet us observe that the Sisters of Mercy have no fund from which to draw the means to meet the numerous demands that are made upon them for assistance, but are dependent solely upon the offerings of the charitable. It is sufficient to say, and we make the remark without any reflection upon the charity of our people, that these means are very inadequate when compared with the objects to which they are to be applied. Such an enterprize as that of which we speak is, therefore, greatly needed, and we feel convinced that it is only necessary that the public should be made acquainted with the purposes for which it is got up to give it their hearty co-operation and support.

Now, as it promises to surpass the great fair given for the benefit of St. Vincent's Hospital, which is under the charge of the Sisters of Charity, it is something that everybody must and will see. The Crystal Palace, it is true, is no more, but there is one building which, though not quite so large, is admirably adapted for the purpose; we allude to the Academy of Music, which was never rented for a nobler object, or one more deserving the support of our citizens of every denomination. We say of every denomination, for it is a most commendable fact, and one which we take particular pride in mentioning, that although the larger portion of the proceeds derived from the fair was obtained from Catholics, still the amount was greatly increased by the voluntary contributions of the members of different persuasions; in fact, Protestants vied with Catholics in the good work, and we recollect several instances in which Know Nothings and Democrats entered into a generous rivalry with each other as to who should do the most to swell the receipts. The Academy of Music will doubtless witness as many gratifying spectacles, and as the greatest efforts are being made, we should not wonder if the amount realized would exceed that obtained from the fair for the Sisters of Charity. The whole sum raised for St. Vincent's Hospital, it will be remembered, amounted to about $34,000. There is no reason why the Sisters of Mercy should not have, by this fair at the Academy of Music, the round sum of $40,000. It is not a cent too much, considering all they will have to do with it and the present pressing necessities of the institution.

A few words more and we have done, with the understanding, however, that we shall acquaint our readers, from time to time, with the progress of the enterprize. The fair will be held every day from the 5th to the 15th of December, inclusive, for which time the Academy of Music has already been engaged. During the day, as well as night, the building will be lighted with gas, and the tables, which will be arranged round the stage and the parquette, will present a really brilliant appearance. An interesting feature, which we may mention in conclusion, will be the constant attendance of Dodworth's Band. We need say no more, at present, but that our people will not be disappointed in their expectations in regard to the extent and magnificence of the affair, and that those who visit it will not regret the way in which they shall have spent their money and their time.

THE COURTESIES OF RELIGIOUS MEETINGS AND CONTROVERSIES.

We would direct the attention of our readers to an extract from one of our London exchanges, The Weekly Register, which will be found under the head of Catholic Intelligence, with the caption "A Rebuke by a Protestant to Slanderers of Catholics." The incident to which it relates occurred in New Zealand and the gentleman by whom the well deserved rebuke was administered is the Governor General of that colony. It is, however, only one out of innumerable cases in which Catholics and their Church are subject to abuse which is often of the lowest and vilest character. In fact such a course has become so common among the majority of sects that it is a rare thing for them to meet for the discussion of the most ordinary business without having a fling at either the one or the other. Of course there are many honorable and manly exceptions to this practice, such as that of the Governor General of New Zealand who cannot see how religion, or good manners, are to be benefitted by such a course.

It is about time that a system which is worn out and which right thinking people of all denominations condemn, were abandoned. Indeed we observed a very considerable change in this respect in the character of the proceedings of the various religious meetings which were held in this city during anniversary week, at many of which the Pope was not called by the usual hard names, and Catholics were evidently regarded as entitled to a certain degree of toleration if not to all the rights and privileges which were claimed by the speakers

for themselves. The fact is that people are becoming tired of this substitution of abuse for that right Christian feeling which can only find its true expression among those who have a strict regard for the truth and who would shrink with disgust from the use of such vile weapons in assailing an opponent.

Abuse of the Catholic Church is the stock in trade of a large number of persons who are utterly destitute, not only of a respect for any religion, but who are entirely devoid of that fairness, and that regard for truth and honesty, which are so necessary to the common transactions of every-day life. To such the Catholic Church is a terrible stumbling block in the way of the new order of things which they would inaugurate, an order in which religion would have no place and in which the corrupt and selfish passions of men would be the only rule of human conduct and the only basis for human government. Those who are so unsparing in their abuse of the Church do not reflect upon the fearful consequences to society which would follow from her overthrow could we consider such a calamity possible, and how little even of the semblance of religion which they possess would be left to them in such an event.

The gentlemen who writes to us from Iowa City misconceived the tone and temper of our Dubuque correspondent. We can assure him there is no desire on his part to underrate the services rendered to religion by the pioneer priests of the West, nor to claim for Dubuque pre-eminence in Catholic faith and feeling over other Western cities. No intelligence could be more interesting to our readers than that concerning Catholicity in the Great West, and if the Rev. gentlemen who writes to us from Iowa City will furnish us with items illustrating that progress we will gladly give them a place in our columns.

CONFIRMATION AT ST. PETER'S CHURCH.—The Most Rev. Archbishop administered confirmation during Vespers to four hundred and ten persons last Sunday, in St. Peters' Church. Among them was a large number of adults of both sexes, and about, we understand, twenty converts. We mention with pleasure that Miss Margaretta Fox, whose conversion about a year ago made so much noise, was of the number confirmed. The girls, who were dressed in white with crowns of artificial flowers, filled two whole tiers of pews, and the boys, neatly dressed, ranked together according to their ages, occupied the opposite seats. The darkness caused by the storm in the afternoon, and therefore rendering gaslight necessary, gave a most admirable effect to what under any circumstances was a most beautiful scene. The Vespers, in plain chant, were admirably performed by the choirs, Right Rev. Dr. Smyth, of Dubuque, celebrating as far as the *Magnificat*, after which the Archbishop addressed the children in very touching words, assuring them that their very appearance gave sufficient evidence of their being properly instructed by their pastors and the devoted Sisters of Charity. The children then came in good order, and with remarkable rapidity, to the altar, until the entire number received this sacred rite. After vespers and confirmation, the Archbishop made a visit to the rooms of the Conferences of St. Vincent de Paul, where the members were all assembled to receive him. Mr. E. S. Worth, the Secretary, made a short address to the Archbishop, thanking his Grace for his patronage of the Society since its first foundation in New York, for his kind visit on that occasion, when already so much exhausted by the labors of the day, and praying that his days may be long spared to extend and sustain the great works of religion and charity which have always found in him an able defender and generous supporter. Mr. Worth also welcomed a very warm and generous friend of the Society, Right Rev. Dr. Smyth, who was also present. The Archbishop and Bishop Smith responded, thanking the Conferences for their kind welcome, and stating that of all other societies of a purely charitable nature, composed of laymen, they knew none that surpassed their Society, and none better suited to the wants of our day, and the special wants of our country. We need not say the gentlemen were delighted with the visit of these two distinguished prelates; they gave evidence of this, not only by their words, but by the loud applause which followed the remarks of the Bishop.

OUR CATHOLIC EDUCATIONAL INSTITUTIONS.

Third Annual Commencement of Seton Hall College, near Madison, N. Y.

Remarks of Right Rev. J. Roosevelt Bayley, Bishop of Newark.

In compliance with the kind invitation of Rev. Father Fisher, the President of this excellent and popular institution, we were present, with a large number of others, at its third annual Commencement. The college is situated in a remarkably beautiful and picturesque location, at a distance of about a mile and a half from the village of Madison, N. J., and can be reached in an hour and a half from New York, by the Morris and Essex Railroad. New Jersey, as our readers are aware, has not hitherto enjoyed a very high reputation for the beauty of its scenery; in fact, the general impression which those who have travelled over the Camden and Amboy Railroad carry away with them is not of the most favorable character. A trip through this part of the State leaves upon the mind a rather gloomy and unpleasant remembrance of long stretches of sandy wastes or marshy flats, the sight of which is enough to make one shake with very dread of the insidious disease that broods over them like the shadow of death. Now this is the popular idea of New Jersey, but if our readers would have their minds thoroughly disabused of it, all they will have to do is to take a trip over the Morris and Essex Railroad, which runs through a prosperous agricultural region abounding with landscape scenery that it would be difficult to surpass, even in our own favored Empire State. We, too, were of the opinion that New Jersey, if not a perfect Sahara, was only a few removes therefrom in point of dreary and monotonous barrenness, but our visit to Seton Hall most effectually relieved us from this mistaken notion, and so we consider ourselves as only performing a duty in doing this act of justice to this much-abused State. Hereafter we shall always contend for its right to be considered an integral part of the Union, and shall never more allow it to be spoken of, in our presence at least, or in the columns of THE RECORD, as a foreign country. But to our account of the Commencement at the College, which took place on the 29th ult.

The day was somewhat too sultry for railroad travelling, and it was, therefore, something of a relief to escape from the crowded cars. The distance from the station to the college is, as we have said, about a mile and a half, but a short cut across the fields, as we were informed by our guides, reduced it to at least a mile, and so across the fields we went. Before reaching the end of our journey we were of the opinion, however, that the road would have been, all things considered, rather shorter, thereby verifying the musty old proverb which says something about the longest way round being the shortest way home. After scaling several fences, jumping ditches, and performing other gymnastic feats in a manner that would have extorted a compliment even from the lips of a Zouave, we arrived at Seton Hall which is a very handsome structure, and the grounds about which are laid out with much taste. Here we found quite a large number of visitors, among whom was Right Rev. Bishop Bayley and a considerable representation of the clergy both of New York and New Jersey. Among those we observed Very Rev. Mr. Moran, V. G.; Rev. Mr. McQuaid, Rev. Messrs. Malone, Trainor, McEnroe, Madden and others. Under a group of trees within a short distance of the main building a spacious stage was erected for the pupils who took part in the literary exercises. The stage was draped with American flags and an extensive space in front was canopied over so as to afford a shade from the heat of the sun, who by the way, had given a rather warm welcome to the visitors to Seton Hall. An excellent band varied the character of the entertainment with some of its best music.

The exercises commenced with an appropriate salutatory by P. Valentine Daly, of New York, after which a Greek oration was delivered by John Lynch. Both of these young gentlemen received a due share of applause from the audience, who were evidently highly pleased with every thing they saw and heard. The next on the programme was a Latin oration on "Liberty," delivered by Emile Vatable, and which was really one of the best efforts, both as to matter and manner, that we have ever heard at any College Commencement, and we have been present at quite a considerable number. The nice perception of the character of the subject, the tone, the emphasis, and the general style of delivery were most admirable, and well deserved the frequent applause which greeted this promising young student. The next on the programme was an essay on "Old and Young Ireland," by Moses Green, of Troy, which, as a retrospect of the last thirty or forty years of Irish history, possessed a good deal of merit. The writer displayed an intimate acquaintance with his subject, and, without showing a bias to either Old or Young Ireland, did full justice to both. He was listened to with much attention, and was repeatedly applauded. Master Leo Theband followed with an enthusiastic, well written, and well delivered eulogy, in French, on La Fayette. He was also rewarded with the frequent applause of his audience. A glowing tribute to the memory of the great discoverer of the New World, Columbus, was delivered with a great deal of spirit, in Spanish—the most appropriate language for the subject—by Master E. Gogorza, of Santiago de Cuba, whose off-hand, frank, and manly way made him quite a favorite with his hearers during even the few minutes he stood before them. The last in the order of exercises was an oration on the German language, in German, by Alphonso Moller, of New Jersey. It was not designed to be a critical dissertation, but rather a eulogy, and as such, was well put together and well delivered.

The literary part of the exercises terminated with the delivery of the German oration, as we have said, and now came what to the pupils was not the least interesting feature on the programme, the distribution of premiums. These consisted of a large collection of books, among which was a great number of excellent standard works. They were presented by the Rt. Rev. Bishop, Rev. Mr. McQuaid announcing the name of each boy to whom they were awarded in the following order*:—

GOOD CONDUCT.—1. Leo G. Thebaud, Wm. McManus; 2. James Kernan; 3. Francis Plana, Leon Raberg.

CHRISTIAN DOCTRINE.—1. Leo Thebaud; Patrick Daly, James Kernan, James Fitzpatrick; 2. Francis Plana, John Kernan; 3. Thomas McCormick, Wm. Gillin, Julian McConnin; Cornelius Smith; 4. John Canvin, Edward Green.

ENGLISH HISTORY.—1. John Lynch, Emile Vatable, Leo Thebaud; 2. James Kernan, James Fitzpatrick, Frank Mullany, P. O'Neill, John Kernan, Francis Plana, Emile Noel; James Hall, John Morris, James Walsh; 3. Alfred Duchamp, James Kelly, Edward Gogorza; Thomas McCormick 4. Edward Green, Wm. Smith.

GEOGRAPHY.—1. Thomas McCormick, Alfred Duchamp, Guadaloupe Fernandez; 2. Edward Gogorza, Ulysses Limonpietri, James Kelly; 3. Edward Green, Wm. Smith.

PARSING.—1. John Morriss, Francis Plana, Ulysses Limonpietri; 2. Peter O'Neill, Ferdinand Gerdes, Alfred Duchamp, Joseph Reyes; Edward Gogorza, Alphonse Moller, James Kelly; 3. Julian McConnin, John Canvin, Edward Green; William Smith; 4. Rodolph Bachem, Albert Arnaud, Conrad Bachem.

ENGLISH COMPOSITION.—James Walsh, Edward Green, John Canvin, William Smith.

SPELLING.—1. James Faye, George McConnin, Cfarles Casanova; 2. William Smith, Rodolph Bachem, James Kelly, Julian McConnin.

GREEK.—4. James Kernan, John Lynch; 5. John Morris, Francis Plana; Peter O'Neill, Thomas McCormick.

LATIN.—2. Moses Green; 4. John Morris, Jas. Kernan; 5. Frank Bruguiere, Thomas Leo, John Kernan, James Hall; 6. Francis Plane, Edward Gogorza; composition, Francis Plana; 7. Thos. McCormick, Julian McConnin, James Kelly, John Canvin, William Smith, James Manning.

ANALYTICAL GEOMETRY.—Emile Vatable, Moses Green.

GEOMETRY AND TRIGONOMETRY.—1. Patrick Daly, Francis Plana; 2. John Lynch, James Kernan.

ALGEBRA.—1. Patrick Daly, Francis Plana; 2. John Lynch, James Fitzpatrick.

ARITHMETIC.—1. Ulysses Limonpietri, Felix Limonpietri; 2. Thos. McCormick, Peter O'Neill, M. Gaston, James Faye, A. Moller; Joseph Reyes, Edward Gogorza, William Lisos; 3. Wm. Gillin, Edward Green; 4. R. Bachem, Conrad Bachem, Albert Arnaud.

NATURAL PHILOSOPHY.—1. John Lynch, Moses Green; 2. Peter O'Neill, Francis Plana, John Morriss, James Kernan.

CHEMISTRY.—Emile Vatable, John Lynch.

BOOK-KEEPING.—James Fitzpatrick, U. Limonpietri, Michael LasCasus.

*The distinction between the divisions or classes are marked by numbers, thus. 1, means first-class. 2, second, 3, third, while the reader will understand the position of the names as indicating the premiums (first, second, third, and so on), to which they were entitled.

FRENCH.—1. E. Vatable, E. Noel, M. Green, Chas. Casanova, U. Limonpietri, F. Limonpietri, E. Gogorza; 2. F. Plana, F. Bruguiere, James Kernan, Leon Raberg, Thos. Leo, W. F. Sizos; 3. John Morris, Thos. McCormick, John Kernan, J. Walsh, P.O'Neill, A. Arnaud, A. Duchaut, James Faye, Ferdinand Gerdes; 4. Julian McConnin, John Canvin, Ed. Green, Rudolph Bachem, Wm. Smith, Cornelius Smith; composition, E. Vatable, E. Noel, M. Green, F. Bruguiere, F. Plana, Ed. Green, C. Bachem, L. Canvin.

GERMAN.—A. Moller, C. Casenova, C. Smith, W. Smith; composition, A. Moller, W. Smith, Wm. Smith, C. Casenova.

SPANISH.—1. Ed. Gogorza, Melchior Gaston; 2. F. Bruguiere, E. Vatable, F. Sizos, A. Arnaud, M. Green, A. Moller.

MUSIC.—M. Lascasas, E. Gogorza, Thos. Faye, Leo Thebaud, F. Bruguiere, Joseph Reyes, Chas. Casenova.

DRAWINGS.—Moses Green, Thos. Leo, Leon Raberg, Ed. Gogorza, A. Moller.

WRITING.—Conrad Bachem, W. Gillin, M. Del Valle.

When the premiums had been distributed, the Right Rev. Bishop addressed the audience as follows:

As all of you know, this is the third year of our existence as an institution. Three years is not a very long time; it is long enough, however, for those in your situation, who take such an interest in its welfare, to form a sufficiently accurate idea in regard to its success, whether the intention with which it was established has been carried out, and what is the probability of its future efficiency. I am free to acknowledge that in some respects our anticipations have not been realized; but, perhaps, after all they have been as much as I have had any reason to expect. We never made great pretensions, or, rather, I never made any. Some of our friends did, but the only object we had in view was simply to establish here a quiet, good old-fashioned school. I remember having made use of the expression at the first exhibition, that we did not pretend to point out any royal road to learning. We merely promised those who sent their children here, that we would instruct them well—I think I used the expression feed them well (laughter,)—and discipline them well, if we were able to do so. All this, I think I may say, we have done. We did not profess to have found out any particular way in which a boy without brains in his head could be made a genius; and I have never heard of any one having invented a method by which a lazy boy could be made, without exertion, a learned one. I am aware that there have been attempts at this sort of thing, which have passed under the names of Bell, Lancaster, and other wise men; but they have become obsolete long ago, and are now numbered among the things of the past. The proficiency of the pupil depends more upon the teacher than upon any particular method, and in this respect I may say we have given good instruction, and that our pupils have profited by it. [Applause.] Although none of our teachers can be said to have grown gray in the profession, they have done their duty faithfully and well. This last year the boys have made steady progress; the examinations show it, and I have no hesitation in saying that an equal number of boys could not be found in any other school in the country, better trained, and who have done more credit to the institution in which they were taught. We have not been unmindful of their physical training, and they have had a fair share of good healthy exercise. I wish I could say as much in the matter of discipline In this, however, there is a great difficulty somewhere; perhaps it is in the air. [Laughter.] To a certain extent, it must be admitted, the fault lies in the parents; but it may be that the parents who live in this atmosphere cannot help it. However it may be, there is a want of discipline at home, and when a boy comes to college it is difficult to discipline him properly. I will not attempt to enter into the philosophy of the matter, but such is the fact. I have made some good resolutions on the subject, and it seems to me it might be made somewhat more strict. The majority of our institutions have no discipline whatever. The only institutions that pretend to any are those under the charge of Catholics; in nearly all others the pupils are allowed to have pretty much their own way. All we can do now is to make a resolution to do better; and that we may carry out this resolution, we ask the co-operation and moral support of the parents, for boys after all are not angels, as many mothers and fathers imagine they are.

In conclusion, the Rt. Rev. speaker thanked the audience for their attendance, and for the earnest interest they manifested in the success of the institution.

He was followed by Dr. Brownson, who made a few appropriate remarks, and thus terminated the third annual commencement of Seton Hall College.

THE UNITY, THE UNIVERSALITY AND VISIBILITY OF THE CHURCH.

A Sermon Delivered by the Most Rev. Archbishop in St. Peter's Church, Sunday, July 3.

[Reported expressly for THE METROPOLITAN RECORD.]

The announcement published in THE RECORD last week that the Most Rev. Archbishop would preach in St. Peter's Church on Sunday, July 3, attracted one of the largest congregations that we have ever seen within the walls of that edifice. Right Rev. Dr. Smyth, Bishop of Dubuque, was present within the Sanctuary, as was also Very Rev. Mr. McCarron.

The words, said the Most Rev. Archbishop, which I am about to select from the Holy Scripture, are found in the twelfth chapter of the First Epistle of St. Paul to the Corinthians, eleventh and twelfth verses:

"But all these things one and the same Spirit worketh, dividing to every one according as he will.

"For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ."

The Apostle, dearly beloved brethren, proceeded the Most Rev. Prelate has indicated, in these solemn and profound words, not only to the Corinthians, but to all the followers of Christ, the nature of their true dignity, and of their spiritual equality. He had labored among the people of Corinth as their apostle, some three years, and from thence he went to establish the Church of Ephesus. During his absence questions arose which, if we were to form a conclusion from the tone of this chapter, would seem to have reference to a dispute concerning the equality or the inequality of members of the Church of God; and on these questions they sent a deputation of three of their members, with a letter, submitting the case to their apostle and the founder of Christianity among them. This letter, of which there is no record that we know of, gave occasion to the writing of the First Epistle of St. Paul to the Corinthians about sixteen years after the ascension of Christ. Although it had for its subject the case that had been submitted to the Apostle, yet the Church has pronounced it a divinely inspired letter and has always regarded it in that light. I allude to this circumstance merely to show that the Church was in vigorous life and activity, and in extended establishment before any portion of the New Testament was written; that, therefore, the Church tells us what the Scriptures are, and that the Scriptures except indirectly as written evidence on parchment cannot tell us what they are of themselves, for no document, human or divine, could ever explain itself except under the testimony necessary to render it authentic and cotemporary with its writing, and the other testimony of living and perpetual witnesses and judges to translate and make known its meaning. But for these two testimonies the Holy Scriptures would be useless, and what we see them outside of the communion of the Body of Christ,—a stumbling block, a theme of disputation and of division; not that they inculcate division, but because the key to them has been lost, because if we receive not the Scriptures from the Church as the Living Interpreter of their meaning we must forever be groping in the dark in our search for the truth and never finding it.

The Apostle, however, whether it be to meet the case that had been submitted to him, or otherwise, has given us an admirable and elevating view of the Church of the living God. He meets their case, probably, by referring to their difficulties, and speaks before the passage I have read of the unity of the spirit and the diversity of the membership of the body of Christ. He says:

"And the manifestations of the Spirit is given to every man unto profit.

"To one, indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledged according to the same spirit;

"To another, the working of miracles; to another, prophecy: to another, the deserning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches."

Then comes the language of the Apostle in regard to the variety of spirits:

"But all these things one and the same Spirit worketh, dividing to every one according to his will.

"For as the body is one and hath many members, and all the members of the body, whereas they are many, yet are one body; so also is Christ;

"For in one Spirit were we all baptised into one body, whether Jews, or Gentiles; whether bond or free; and in one spirit have we all been made to drink."

Thus the Apostle indicates the equality of membership in the Church of God. We are engrafted on the tree of life by the Sacrament of Baptism. We became living members of the mystical body by this sacrament, and after that, whether God makes one an Apostle and another a prophet, or gives the gift of tongues and miracles to another, it does not elevate him, except in the order of a special grace, for he, like the rest was baptized into the one body of the Church of Christ.

You are aware that when the Apostles were sent forth they were poor and uneducated, but they bore the name of the Redeemer upon their lips and the breastplate of innocence as their only shield. But God did not leave them without divine evidence that they had been commissioned by Him. Without such evidence the world would indeed have been startled; but everything was foretold as regarded the coming of Christ, which was in perfect harmony and accord with all that had gone before. And so when He sent His missionaries to teach the truth He never left them without the necessary means to certify the sacred character of their mission; and, accordingly, in the case of the Apostles, we read, immediately after the descent of the Holy Ghost, of the miracles they performed at the gate of the temple which was called the Beautiful, and how when they preached the people from all the different nations and provinces who were assembled within the gates of the city heard each their own tongue, as if the speaker had been of his country and kindred. And these things continued more or less as it pleased God, to enable them to establish His church on the earth, and until such time as they were no longer necessary.

Now, however, the Apostle begins already to signify that these things are the good pleasure of God, that they are spontaneous or voluntary manifestations of His divine power, but that they do not necessarily enter into and become a permanent part of the Church of His divine Son. And hence he refers them to another miracle which was far more sublime in its amplitude than any gift of tongues—the mystical body of Christ—"for in one spirit were we all baptized into one body." To what would the Apostle direct their attention and ours? To the spectacle of the Catholic Church, to what constitutes the really sublime, the wonderful, the silent, but at the same time the eloquent and the perpetual evidence of divine workmanship. The Church is visible, otherwise it could not be a body, and in that single definition has not St. Paul anticipated the errors of those who, separating themselves voluntarily from it, have taken refuge in the idea of an invisible Church. Can they speak of a Church which gives no signs of existence? If it is invisible, how do they know it exists? If it is invisible in the sense in which they use the word, then it is not the Church of Christ, because the Church of Christ, both by His own declaration frequently repeated and by those of His inspired apostles, is something visible, outward and obvious to the senses of men, so that every man, whether he belongs to it or not, sees it, hears it, knows of it, and therefore cannot deny its existence. But how can any one speak of that which is invisible. It is thus as if the Apostle, inspired with the prophetic spirit regarding the errors of future times, gives out that simple definition of a Church—one body consisting of many members, the entrance to which is by baptism. Now, after baptism some may be priests, some may be of this religious order, and some of that, wearing different liveries of Christ; some bishops, some doctors, and always one, but only one, who shall be the Visible Head of the Visible Body of Christ.

I spoke, dearly beloved brethren, of the sublimity of this miracle, and it will require some attention to appreciate the meaning of this term. If we see a man raise a dead body to life the effect is instantaneous and overwhelming; but if we wish to examine the greater and more sublime spectacle of the Body of Christ, the Catholic Church, we must direct our attention to the langnage of the Apostle. If we supposed it was the spontaneous concurrence of the free minds of all ages, who professed Christianity or Catholic faith, it would be unaccountable, and yet it is so. We might imagine the possibility of two hundred millions of men alienated from each other by diversity of language, of climate, of color, of government, of habits, of training and education, and yet you find these two hundred millions of minds concentrated upon great points of Christian faith with an accordance and a voluntary choice just as you can trace the rays that warm and enliven the earth up to the great luminary from which they come.

Would not this be a great miracle if it were spontaneous? And is it not; for who is the Catholic that is coerced, that is not free to believe and to follow differently from that which his church teaches? From the rising to the setting of that sun you may interrogate every nation, and unless there is something before, which may have wounded his pride, he will answer that there is no calamity on earth to which he would not submit more willingly than the slightest deviation from the faith of that Holy Catholic Church. Now this is not by accident, and the explanation is found in the formation of the Church itself. It is true we have a description of it in the Evangelist's writings, but it is equally true if the Evangelist had not written a description of it, it was engraved by the fiery pen of the Holy Spirit itself. She knew she was an outward visible body, to which, as a principle of vitality and divine power, her Founder had promised the Holy Spirit as the life and soul, the light, the fire, the guidance, the direction of that great unity; but at the same time that diffused body represented its Divine Founder. Many thoughtless people who are separated from her teachings imagine that after a time the Church collected the Epistles and then compared them, and entered into a certain agreement to form a church and call it by any name. Now no such thing ever occurred, and to assert it is to overlook the evidence to the contrary and to betray their ignorance of the very works of which they so flippantly speak. How did Christ form His Church? He first had His desciples, who were upright and pure of heart, the simple and poor of his country. They heard His doctrines and became enamored of the beauty of His celestial precepts, and He taught them before they were yet a body and before they were compacted into the unity and universality which He intended should be the marked characteristics of His institution. From these He selected one after another till the number became twelve, and He selected them, as members, in an especial manner, and for an especial purpose, because otherwise all the members would have been equal, and as Paul developes his comparisons in the chapter from which I read, the eye could say to the hands I have no need of thy help; and so without that distinction of order in the same church, and in consequence of the same baptism into the Body of Christ, the idea of a body would have no existence. But He selected twelve Apostles, and transferred his sacred office to them: "As the Father sent me, so I also send you." And yet the body is not complete, because there is wanting a head, and there can be but one head to one body, physical or moral, except that of a monster, and that does not come in the moral order. So He selected one and made him the Head of the Church and the Centre of Unity. He made him the visible magnet which draws as to one common centre of divine faith the belief of every intellect and the affection of every heart. And now that the Body of Christ, in His Church is thus framed and moulded and compacted together by the very hand and appointment of the Son of God, it remains only that the child shall grow, but no change shall take place in its form and existence. The disciples, so to speak, that surrounded the person of Christ, by the lake shore, have grown into a vast multitude, that covers the face of the earth, but there is no change in their relation to their Master.

The Apostles, who were twelve, and co-ordinate with St. Peter, have been multiplied as far as the wants of the Church have required; but there is no change in the form of the body, and the head remains the same. Now what I would call your attention to, as the sublime and abiding testimony of the truth and divinity of religion, is the existence of that Church and the immutability of its character. If we look at its origin, she appears so feeble that an infant in the cradle would not appear to human vision weaker than the Church of God in its early days, going forth into the world to meet the enemies that were arrayed against her, to meet the power of the tyrant and the persecutor, to meet idolatry and superstition—to meet, in a word, a combination between earth and hell. And yet she grew and extended, and the body is now everywhere. It is in this wonderful diffusion, this universality, unity and visibility of the Catholic Church that she stands out alone, that she presents herself to the contemplation of reasoning men, and, like the visible world, there is nothing to which she can be compared. If it be said that the members of the Church are not all saints and angels, this should not surprise us; it takes nathing from the divinity and sublimity of the spectacle to which I have referred. God did not select the members, the Apostles and the Head of his Church from among the angels, but from among men; He did not bring His Church into a perfect world where it would have nothing to do but to exhibit the beauty of its own holiness. No; He launched His Church into a world where it would have to meet with iniquity. Here is the battle-field of that Church—here is where it has to contend not only against the evil passions of individuals without, but from within, against the infirmities of man, against his pride, against his stubborn will, against everything that is displeasing to God. Now, it is not necessary that every one belonging to the Church shall be saved, for man is a free agent, and is left to his free will.

Some may speak to us of questions below the dignity even of consideration. They may say that this religion, though it may be of Heaven and have many signs of supernatural origin, is not the best religion for man. They may signify to us that wherever men throw off its yoke they become rich and powerful, whereas, in other countries, they are poor and weak; but when they tell us this do they not expose themselves to ridicule and contempt if they believe in Christianity at all. Of course, if there is no God and no religion, let every man scramble for himself; let there be no such thing as justice, and say at once that we are cast upon this earth for a universal scramble, and the strongest man, with the least principle will be sure to come out as one of the conquerors. But what does the whole of this amount to? To a confirmation of what I have said, and I will give you proof of it immediately: The enemy of Man's salvation, that evil spirit who was a liar from the beginning, by a mysterious permission from God was suffered to tempt the Saviour, and to his perverse, depraved mind nothing was more likely to enable him to succeed than the offer of wealth. When, therefore, he brought the Son of God to the summit of a mountain, and showed him all the kingdoms of the earth, he knew if he could secure the Head of the redeemed people he would secure the followers, and he offered Christ all those if he would fall down and adore him. Our Saviour answered as the Church answers—"Thou shalt adore the Lord thy God, and him only shalt thou serve."

Thus he rebuked Satan. And with regard to the supposed power, and wealth, and learning of nations that have rejected Christ, what does that argument amount to? We know that Rome was vastly more wealthy and more powerful than any other nation, but what was her religion? We know what was the character of the worship of Jupiter and Venus, and all the imaginary gods, of the most depraved and scandalous character. And then, again, were they an ignorant people? Look at their works of art—go beyond Rome, and you will find evidences of the cultivation of the human mind in Greece, such as the world has never been able even to equal; of perfection in the arts and sciences such as no Christian people have ever reached or attempted to rival. The fact is, they have exhibited monuments which Christian minds in a great many instances are incapable of appreciating.

If, then, all these things be arguments against the Body of Christ, let us go back to Roman paganism, and the superstition and idolatry of Greece. We cannot for a moment admit that there is the slightest force in such arguments as these, and yet they are used, and some weak people imagine that there is really something in them. What is it to us, dearly beloved brethren, we who cannot stoop to compare ourselves as members of the body of Christ with any thing in this world; there is no other association with which we could institute a comparison; Christ has associated us with himself, and has engrafted us upon the tree of life. His divinity and all the attributes of His humanity He has in a certain sense communicated to us in the Sacraments. And what is it to us if a nation, the paltry thing of a day, is powerful or not? What is it to us if nations have had their birth and growth to the plenitude of their power? They have passed away, and the very place of their great cities can scarcely be found; while the Church, which dates its origin before they had an existence, and which, although the subject of persecution by kings and emperors and petty tyrants, looks down with pity upon them. They have had their day, and it has been frequently her mission to give them the last rites of human burial; but as for herself she is immortal. Remember, therefore, that you are members of that mystical body, and prize above all things that grace that God bestowed upon you, without any merit of yours, when he made you members of the Holy Catholic Church.

LITERATURE.

COSMOS. A sketch of a Physical Description of the Universe. By Alexander Von Humboldt. Translated from the German by E. C. Otti and W. S. Dallas, F. L. S., vol. V. New York: Harper & Brothers.

The fifth volume of Cosmos deals exclusively with telluric phenomena, volcanos, earthquakes, magnetic activity, etc. Each subject touched upon is treated with the scientific accuracy that distinguishes Humboldt's works, and the mass of facts brought to bear upon it in the way of elucidation or demonstration is something marvellous. A large portion of the volume is devoted to earthquakes and volcanoes, thermal springs, gas springs, salses and other kindred subjects. From an interesting chapter on the Magnetic Needle we extract the following passage:—

"We find that the application among the Chinese of the directive power of the magnet, or the use of the north and south direction of magnetic needles floating on the surface of water, dates to an epoch which is probably more ancient than the Doric migration and the return of the Heraclidæ into the Peloponnesus. It seems, moreover, very striking that the use of the south direction of the needle should have been first applied in Eastern Asia not to navigation but to land traveling. In the anterior part of the magnetic wagon a freely floating needle moved the arm and hand of a small figure, which pointed toward the south. An apparatus of this kind (called *tse-nan*, indicator of the south) was presented during the dynasty of Tscheu, 1100 years before our era, to the Embassadors of Tonquin and Cochin China, to guide them over the vast plains which they would have to cross in their homeward journey. The magetic wagon was used as late as the Fifteenth Century of our era. Several of these wagons were carefully preserved in the imperial palace, and were employed in the building of Buddhist monasteries in fixing the points toward which the main sides of the edifice should be directed. The frequent application of magnetic apparatus gradually led the more intelligent of the people to physical considerations regarding the nature of magnetic phenomena. The Chinese eulogist of the magnetic needle, Kuopho (a writer of the age of Constantine the Great), compares, as I have already elsewhere remarked, the attractive force of the magnet with that of rubbed amber. This force, according to him, is 'like a breath of wind which mysteriously breathes though these two bodies, and has the property of thoroughly permeating them with the rapidity of an arrow.' The symbolical expression of 'breath of wind' reminds us of the equally symbolical designation of *soul*, which in Grecian antiquity was applied by Thales, the founder of the Ionian School, to both these attracting substances—*soul* signifying here the inner principal of the moving agent.

As the excessive mobility of the floating Chinese needles rendered it difficult to observe and note down the indications which they afforded, another arrangement was adopted in their place as early as the Twelfth Century of our era, in which the needle that was freely suspended in the air was attached to a fine cotton or silken thread exactly in the same manner as Coulmob's suspension, which was first used by William Gilbert in Western Europe. By means of this more perfect apparatus the Chinese, as early as the beginning of the Twelfth Century, determined the amount of the western variation, which in that portion of Asia seems only to undergo very inconsiderable and slow changes. From its use on land, the compass was finally adapted to maritime purposes, and under the dynasty of Tsin, in the Fourth Century of our era, Chinese vessels under the guidance of the compass visited Indian ports and the eastern coast of Africa.

Fully 200 years earlier, under the reign of Marcus Aurelius Antoninus, who is called *An-tun* by the writers of the dynasty of Han, Roman legates came by sea by way of Tonquin to China. The application of the magnetic needle to European navigation was, however, not owing to so transient a source of intercourse; for it was not until its use had become general throughout the whole of the Indian Ocean, along the shores of Persia and Arabia, that it was introduced into the West in the Twelfth Century, either directly through the influence of the Arabs or through the agency of the Crusaders, who since 1096 had been brought in contact with Egypt and the true Orental regions. In historical investigations of this nature, we can only determine with certainty those epochs which must be considered as the latest limits beyond which it would be impossible for us to urge our inquiries. In the politico-satirical poem of Guyot of Provins, the mariner's compass is spoken of (1199) as an instrument that had been known to the Christian world; and this is also the case in the description of Palestine, which we owe to the Bishop of Ptolemaïs, Jaques de Vitry, and which was completed between the years 1204 and 1215. Guided by the magnetic needle, the Catalans sailed along the northern islands of Scotland as well as along the western shores of tropical Africa. the Baeques ventured forth in search of the whale, and the Northmen made their way to the Azores (the Bracir islands of Picigano). The Spanish *Leyes de las Partidas* (*del sabio Rey Don Alonso el mono*), belonging to the first half of the Thirteenth Century, extolled the magnetic needle as 'the true mediatrix (*medianera*) between the magnetic stone (*la piedra*) and the north star.' Gifbert also, in his celebrated work *De Magente Physiologia Nova*, speaks of the mariner's compass as a Chinese invention, although he inconsiderately adds that Marco Polo, 'qui apud Chinas artem pyxidis didicit,' first brought it to Italy. As, however, Marco Polo began his travels in 1271, and returned in 1295, it is evident, from the testimony of Guyot of Provins and Jaques de Vitry, that the compas was, at all events, used in European seas from 60 to 70 years before Marco Polo set forth on his journeyings. The designaiions *zohorn* and *aphron*, which Vincent of Beauvais applied, in his Mirror of Nature, to the southern and northern ends of the magnetic needle (1254), seem to indicate that it was through Arabian pilots that Europeans became possessed of the Chinese compass. These designations point to the same learned and industrious nation of the Asiatic peninsula whose language too often vainly appeals to us in our celestial maps and globes.

From the remarks which I have already made, there can scarcely be a doubt that the general application of the magnetic needle by Europeans to oceanic navigation as early as the Twelfth Century, and perhaps even earlier in individual cases, originally proceeded from the basin of the Mediterranean. The most essential share in its use seems to have belonged to the Moorish pilots, the Genoese, Venetians, Majorcans, and Catalans. The latter people, under the guidance of their celebrated countryman, the navigator, Don Jaime Ferrer, penetrated, in 1347, to the mouth of the Rio de Ouro (23 degrees 40 minutes N. lat.), on the western coast of Africa; and, according to the testimony of Raymundus Lullus (in his nautical work, *Feuix de las Maravillas del Orbe*, 1286), the Barcelonians employed atlases, astrolabes, and compasses, long before Jeime Ferrer."

AGUECHEEK. Boston: Shephard, Clark & Brown.

In our last issue we devoted a considerable space to a review of this work, restricting ourselves to the "Sketches of Foreign Travel," with the intention of returning to it and giving our readers who are not fortunate enough to possess the work an idea of the essays that form not the least delightful portion of the book. Our gouty old friend, though always thrusting his physical ills upon your attention, does not seem to be soured by suffering nor chilled by the snows of age. He retains his love for all his old associates, and his admiration for the genus boy is as fervent as when he "played horse" or "knuckled down at taw" with a dozen or so of these democratic juveniles who, in his opinion, cannot be made to see beauty in a clean collar or gentility in broadcloth. More than one essay is devoted to Boston, its associations and reminiscences, its old alleys and dilapidated buildings, which he grieves to see yielding before the march of modern improvements. Not Charles Lamb himself was a greater lover of bricks and mortar than our modern Athenian, and this characteristic is as marked in his essays as in his sketches of travel. Let but associations cluster around the rudest building, and it is at once invested in his eyes with a nameless grace, a solemn charm, as if the dead centuries lurked in every corner and it was hallowed by the spirit of the past. "The Old Cathedral," "The Old Corner," and "Sacred to the Memory of Theatre Alley," are elegies in prose. Theatre Alley is associated with memories of Choate, and Prescott, and Cardinal Cheverus, for he says:

Dr. Cheverus, the first Bishop of Boston, was afterward transferred to the Archiepiscopal See of Bordeaux, and decorated with the dignity of a Prince of the Church. He, too, often walked through the old alley. The children often welcomed his approach. They respected Don Stoughton, Bishop Cheverus they loved. His look was a benediction, and the mere glance of his eye was a *Sursum corda*. That calm, wise, benignant face always had a smile for the little ones who loved the neighborhood of that humble Cathedral, and the pockets of that venerable prelate never knew a dearth of sugar plums. Years after that happy time, a worthy Protestant minister, of this vicinity—who was blessed with few or none of those prejudices against "Romanism" which are nowadays considered a necessary part of a minister's education—visited Cardinal Cheverus in his palace at Bordeaux, and found him keenly alive to everything that concerned his old associates and friends in Boston. He declared, with tears in his eyes, and with an air of sincerity that marked every word he spoke, that he would gladly lay down the burden of the honor and power that weighed upon him to return to the care of his little flock. Now, Cardinal Cheverus was a man of taste and of kind feelings, and I will warrant you that when he thought of Boston, Theatre Alley was included among his associations, and enjoyed a share of his affectionate regards.

"The Philosophy of Cant" is a protest against the self-idolatry of the age, the crying-up of ourselves and our century as better, wiser, more enlightened than any other people or any other century, which is "of all the cants that are canted in this canting age" the most popular just now. Our author discourses forcibly and well on the different cants of the day, "Morality," "Philanthropy," "Religion," "Liberty," and "Progress." The second he considers bears about the same relation to charity as courtesy does to benevolence; but we had better let him explain his own opinions:

With all possible regard for the spirit of the age, I do not believe that modern philanthropy can ever be made to take the place of old-fashioned Christian charity. Far be it from me to underrate the benevolent efforts which are made in this community; but I cannot help seeing that while thousands are spent in alms, we lack that blessed spirit of charity which imparted such a charm to the benevolent institutions of the middle ages. They seemed to labor among the poor on the principal which Sir Thomas Browne laid down for his charities: "I give no alms to satisfy the hunger of my brother, but to fulfil the will and command of my God; I draw not my purse for his sake that demands it, but His that enjoined it." We irreverent moderns have tried to improve upon this, and the result is seen in legal enactments against mendicancy, in palatial prisons for criminals and in poorhouses where the needy are obliged to associate with the vicious and depraved. The 'dark ages' (as the times which witnessed the foundation of the greatest universities, hospitals and asyluns the world ever saw, are sometimes called) were not dark enough for that.

Do what we may to remedy this defect in our solicitude for the suffering classes, the legal view of the matter will still predominate. We may imitate the kindliness of the ancient times, but we cannot disguise the fact that pauperism is regarded not only as a great social evil, but as an offence against our laws. While this is so, we shall labour in vain to catch the tone of the days when poverty was ennobled by the virtues of the Apostolic Francis of Assisi and the heroic souls that relinquished wealth and power to share his humble lot. The voice of our philanthrophy may be the voice of Jacob, but the hand will be the hand of Esau. That true gentleman and kind-hearted knight whom I have already quoted, had no patience with this contempt for poverty which was just growing into sight in his turn, but is now so common; and he administered to it a rebuke which has lost none of its force by the lapse of more than two hundred years:—'Statists that labour to contrive a commonwealth without poverty, take away the object of charity, not understanding only the commonwealth of a Christian, but forgetting the prophecy of Christ.'"

THE ETERNAL TRUTHS. By St. Alphonsus Maria de Liguori, Bishop of St. Agatha and founder of the Congregation of the Most Holy Redeemer. Newly translated from the Italian, and edited by Rev. Robert A. Coffin. New York: Edward Dunigan & Brother (James B. Kirker.)

The object of this work will be best explained by the introductory remarks of St. Alphonsus himself:—"Some persons desired of me a book of considerations on the eternal truths, for such souls as wish to establish themselves more firmly, and to advance in a spiritual life; others required of me a collection of subjects adapted for missions and spiritual exercises. That I might not multiply books, labor and expense, I determined to write the present work according to the following method, that it may serve both purposes." The subject for each meditation has been chosen with reference to both ends, thus enlarging the scope of the work and rendering it more widely useful. Thirty-six solemn subjects have been selected by the sainted author for meditation, and to these are appended prayers and affections that breathe the very spirit of piety and fervor. In addition, the book contains a plan for a retreat of eight days and a short method of mental prayer, written by St. Alphonsus. The "Preparation for Death" has been for the last century a favorite book for meditation. Father Tannojs, the biographer of the Saint, speaking of the effect produced by its publication, says: "It met with great success, producing throughout the kingdom the effect of a mission, and causing many remarkable conversions."

HARPER'S MAGAZINE FOR JULY.—This number contains an article on "The Saguenay" profusely and beautifully illustrated, and one on the "Flea" which furnishes a more satisfactory answer to Pope's celebrated query, "Why has not man a microscopic eye?" than his own rather inconsequent one. In the life of John Welsey there occurs a passage which we read with pleasure. It is an indignant protest against popular preaching—a practice that prevails to a fearful extent among our separated brethren, slowly but surely undermining all religious feeling. Instead of preaching "Jesus Christ and Him crucified," according to the advice of St. Paul, they prefer descanting on some topic of the day taking and popular, calculated to draw full houses, the inspiration of many of these modern preachers of the Gospel. It augurs well for the future that among their congregations there are some men who feel like the writer of this article:

"No one will deny," he says, "that a number of the most popular preachers of the age are precisely the men who have the fewest characteristics of a minister as described in the New Testament. The desire of popularity has degenerated into an unscrupulous lust; and as the tendency of the popular mind is to infidelity, with a growing relish for buffoonery and bombast, the pulpit obsequiously bows to the prevailing taste. 'All things to all men,' in a sense that St. Paul never dreamed of, is the high road to popularity. To gratify infidels, and men of infidel sympathies, one turns a bigot against the doctrines of Christianity, which he denounces as theological dogmas, as if he had a special commission from heaven or somewhere else to ridicule every epistle in the New Testament. To gain the lovers of merriment, another makes a stage of his pulpit, and turns comic actor. Galleries, aisles, and vestibule are crowded to overflowing. The play runs through an hour and a half, during which wit, drollery, and naked blasphemies, with an occasional satire launched against some social evil, make up the compound of what is facetiously called a sermon. The gaping and laughing crowd retire, some swearing that it beats anything at Burton's, while others console themselves with the conclusion that Christianity is, after all, no very serious affair. In the sacred name of religion we protest against this shocking profanation. If it must be so, let life and death, heaven and hell, become the infidel's scorn and jest. Let men, if they will, turn funerals to frolics, and tomb-stones into card-tables—let them die, like Hume, joking about Charon and his boat; but let the Church remain a refuge for those who still think that religion is more than a fiction or a farce."

CATHOLIC LIBRARY MAGAZINE.—The July number contains an able article on "Liberal Christianity," an account of the Waldenses of Piedmout, and "the Theatre of War," a historical synopsis and collection of statistics relating to Austria. The Historical Sketches are continued, No. 6 being a chapter on local Indian History.

We know of no monthly periodical in the country which is so deserving of the hearty and liberal support of Catholics as this Magazine. Every subject of importance upon which it touches is treated in a thorough and masterly manner, and with a force and vigor that one would sooner expect to find in the pages of a Review than in the columns of an unpretending and unassuming little monthly. The general reading matter is always of the best description, and the whole management of the Magazine evinces a critical judgment and taste of the highest order. We heartily wish the editor all the success which he himself could desire.

THE BALTIMORE MIRROR.—It is gratifying to hear of the success of any of our Catholic cotemporaries, and it is, therefore, with pleasure that we notice the enlarged dimensions and improved appearance of that well-tried and substantial member of the American Catholic Press, The Baltimore Mirror. Its management is characterized by the right spirit, and it is in every respect one of the best Catholic papers in the country. We trust the expectations of its proprietors will be fully realized, and that it will have that full share of success to which it is so well entitled.

THE BOYS' AND GIRLS' OWN MAGAZINE. New York: W. L. Jones.

We have received the current number of this interesting little periodical.

POPULATION.—Supposing the earth to be peopled with 1,000,000,000 of inhabitants, and allowing thirty-three years for a generation, the deaths of each year amount to 30,000,000, of each day to 82,000, and of each hour to 3,416. But as the number of deaths is to the number of births as 10 to 12, there are born yearly 36,000,000, daily 98,630, and hourly 4,109. Out of every thousand, there die annually thirty; and the number of inhabitants of every city and country is renewed every thirty years.

SCAPULAR OF OUR LADY OF MOUNT CARMEL.

Prepared expressly for The Record.

The Carmelite Order traces its origin to the Prophet Elias. He is said to have made Mount Carmel the place where he chiefly resided, and which is not far distant from Nazareth, where the blessed Virgin had spent most of her days. After her assumption an oratory was built and dedicated to God, under her invocation, by the early christians. In the office of the Festival of our Lady of Mount Carmel we have the following statement respecting this :—" When on the day of Pentecost the Apostles had received the Holy Ghost, and spoke with different tongues, and calling on the name of our Lord, performed many miracles, many men, as it is stated, who had walked in the footsteps of Elias and Eliseus the prophets, and through the preaching of St. John the Baptist, had been made ready for the coming of our Lord, embraced the faith of the Gospel as soon as they examined and proved its truth. They began to venerate, in an especial manner, the Blessed Virgin and to enjoy her intercourse and her society. They built in that part of the mountain where Elias, who was an especial type of the Blessed Virgin, was seen to have ascended into heaven, a chapel in her honor. They were accustomed to assemble daily in it and celebrate with prayers and religious ceremonies the Blessed Virgin as the special protector of their Order. They were called the Brethren of the Blessed Virgin of Mount Carmel, and the Popes not merely confirmed this title but also granted them several Indulgences." Though several persons had from time to time denied the right, which this religious Order had to assume this title, yet their claim to it was constantly vindicated not merely by miraculous interposition, but also confirmed by the Holy See. The prayer said in the office of this festival is an especial witness of this. We there read:—" God who has been pleased to decorate the Order of the Most Blessed Mary, always Virgin, and thy mother with the especial title of Carmelite, be pleased to grant, that defended by the guardianship of her whose commemoration we celebrate to-day by a solemn office, we may deserve to obtain eternal joys." The Carmelite Order having spread through Italy and many other places, many persons became hostile to it, and made false representations against it to Pope Honorius III. They requested him not merely to deprive them of their title, but also to suppress the Order. This the Pope refused to do in consequence of an apparation of the Blessed Virgin, who, as we read in the lessons of the office in the Breviary, stood by the Pope during the night, and ordered him that he should favor both the institute, and the men who belonged to it.

In England, great numbers, several of whom belonged to the nobility, wore the habit of the Order, and thus rendered it more venerable and illustrious. Amongst these was Simon Stock; he was born in Kent in 1163, and from his earliest years received such graces, that when he was only twelve years old, he retired into a lonely place, where he lived for twenty years, unknown to the world, but well known to God. He lived in the trunk of an old oak tree. We are not told whether this was formed by nature, or whether he prepared it for his own habitation. His only food was roots and herbs, and he quenched his thirst from a rivulet that ran close by his lonely dwelling. There he spent his days in prayer, and the Blessed Virgin, for whom he had a tender devotion, favored him with particular graces. From his solitude he was called by the Blessed Virgin to go and live in the cloister. There he spent a life so holy and exemplary, that all looked upon him not as one of earth, but as an angel who had come down from heaven. After a few years, the Blessed Alanus, the Latin General of the Order, died, and all so admired the sanctity and the holy life of Simon Stock, that he was elected the new General. He did much to propagate the Order in England, and he governed it with zeal and ability. He was much afflicted by the troubles which at this time disturbed the Church. He feared that through these the ancient persecutions against the Order might be revived. In the midst of these troubles he experienced great fervor of spirit, and with many tears he had recourse to the Blessed Virgin, and he entreated her, that as she had shown herself so favorable to the Order, which had been instituted for so long a time, and had been adorned with the title of her holy name, she would be pleased to grant it some privilege or sign, by which all would know that she was the chief patron and especial protectress of the Carmelites. He concluded his prayers by calling her the flower of Carmel, the splendor of heaven, and the star of the sea.

The prayers of the zealous prelate were so efficacious that the Blessed Virgin vouchsafed to listen to them. She appeared during the night, clad in great splendor, and surrounded with a multitude of blessed saints, and presented to Simon Stock a Scapular, of a brown color, and said to him: "Receive, my dearest son, this Scapular of your Order, the sign of my confraternity, a privilege for you and for all the Carmelites. Any person who breathes his last with piety, in this, shall not suffer eternal fire. This is the sign of salvation, of safety in dangers, the pledge of peace, and of an eternal contract." She left the habit in his hands and then disappeared. Many writers of note belonging to the Order, and even those not connected with it, have made mention of this wondrous vision of the Blessed Virgin. In the lessons of the Breviary we have the following account of it: "The Blessed Virgin did not merely give a name to the order and grant it her protection, but she also conferred on it the Holy Scapular, which she presented to the blessed Simon Stock, that the order might be known by their heavenly garb, and might be protected from coming evils." The Holy General, filled with amazement and the sweetest consolation, makes known to his Religious and to others the remarkable favor which he had received from the Mother of God, not only for the Carmelites, but also for all Christians. He commanded that in every Convent of the Order prayers should be offered to God, to ask him to confirm, and authenticate this singular favor in honor of the Queen of Heaven.

He also sent an account of it to the Nuncio in England, who was afterwards created Pope by the title of Clement IV, and to several Bishops and Doctors, who expressed their admiration of this heavenly gift. In process of time it received the approbation of the Holy See and was endowed with many privileges, and indulgences. The fame of this favor which had been granted by the Blessed Virgin to Simon Stock, the General of the Carmilites was in a short time made known, and several persons were invested with the Scapular of the Blessed Virgin of Mount Carmel. Amongst these may be mentioned St. Louis, King of France; his mother, Bianca, the Queen of Castile; Edward, King of England, with his wife and family; the King of Scotland, and several other persons of distinction.

The number of the faithful who desired to participate in this treasure increased every day. In the churches of the Carmelites the habit was blessed, and distributed amongst the people, in conformity with the desire of the Blessed Virgin, when she named this as the sign of her confraternity. This took place by the authority of the Bishops, and was afterwards confirmed by several of the Popes.

The vision of the Blessed Virgin which Simon Stock was permitted to behold occurred on July 16, 1251. He is said to have shown to several persons the Scapular which the Blessed Virgin had left with him, as a further proof of the reality of the vision. He died on the 16th of July, 1265, at Bordeaux, in the one hundredth year of his age. He was famed for his miracles and for the gift of prophecy. Pope Nicholas III granted his feast to be celebrated at Bordeaux on May 16, and Paul V extended it to the whole Carmelite Order.

TO BE CONTINUED.

MASS OF FRESH WATER.—The great basin of the St. Lawrence contains in mass more than one half of the fresh water on this planet—the solid contents in cubic feet of the Lakes Superior, Huron, Michigan, Erie, Ontario, and St. Lawrence being, according to Darby, 1,574,011,792,360,000, and the superficial area in square miles being 72,930, a quantity of water which would form a cubic column of nearly twenty-two miles on each side.

WALLS OF BONE.—It was stated by the Hon. Francis Baylies, in his address before the citizens of Taunton, at the consecration of Mount Pleasant, that he had seen in South America many walls in one of their cities built entirely of human bones; the bones have been examined by persons who could not be mistaken.

BUSINESS NOTICES.

☞ Modern style of School Furniture manufactured and for sale by N. Johnson, No. 490 Hudson street, New York. A large supply constantly on-hand. Illustrated circulars forwarded on application. je18 tf

O. E. DUFFY, CATHOLIC BOOKSELLER AND Periodical Dealer, No. 429 E street, Washington, D. C. All the Catholic Papers for sale. The Metropolitan Record always on hand. mh5 3m

SPECIAL NOTICES.

NEW ROCHELLE.—A Ladies' Fair for the benefit of St. Matthew's Church will be opened at Beeber's Hall, near New Rochelle Railroad Depot on MONDAY EVENING, the 11th of July, and be continued during the week. The steamboat CONFIDENCE leaves Catharine Slip every day at 2 o'clock P. M., and the steamer ISLAND CITY leaves Peck Slip at 4 o'clock P. M. every day. Five trains leave Twenty-seventh street Depot every afternoon for New Rochelle. jy2 2t

THE FLUSHING RAILROAD CARS FOR CALvary Cemetery leave Hunter's Point, opposite Thirty-fourth street, East River, at 7, 9:15 and 11 A. M., and 1:30, 4, 6 and 7:30 P. M. Returning, leave the Cemetery at 6:45, 8:10 and 10:15 A. M., and 1:15, 2:45, 5 and 7 P. M., on week days, and on Sundays hourly trains will be run. Fare each way 5 cents. Persons from the lower part of the city can take the steamer Mattano at Fulton Market Slip, at 9, 1, 3:45, 5:45 and 7:30; fare 10 cents. je25 1y O. CHARLICK, President.

GEORGE SAUNDERS' METALIC TABLET RAZOR STROP.—This inimitable article may be obtained of the sole manufacturers, J. & S. SAUNDERS, No. 7 Astor House, and of the various agents throughout the city. a9 6m

POST OFFICE NOTICE.—The Mails for Europe, via SOUTHAMPTON and HAVRE, per U. S. steamer BREMEN, will close at this office on SATURDAY, the 8th day of July, at 10½ o'clock A. M.
jy7 ISAAC V. FOWLER, Postmaster.

☞ DISCHARGES FROM THE EAR AND partial Deafness, caused by Scarlet Fever, Inflammation or Injuries to the Head, promptly, carefully, and scientifically treated, without causing the slightest pain or inconvenience, and a cure in all cases guaranteed, by Dr. HARTLEY, Aurist, No. 40 St. Mark's Place. Patients received each morning. a28 3m

AGENCIES.—We have appointed the following Agents for the RECORD, in addition to those already announced:—

PHILADELPHIA, Pa.—Messrs. Downing & Daly, 189 South Eighth street.

BALTIMORE, Md.—Mr. James S. B. Smith, 33 North Gay street.

NEW ORLEANS, La.—Mr. Thomas O'Donnell, Camp st.

SAN FRANCISCO, Cal.—Mr. John J. Kelly, 267 Washington street.

COPIES OF THE RECORD can always be had at the Book Store of
GEORGE W. CASSERLY,
27 Madison street,
mh19 tf New York.

LIFE PRESERVERS.

DELANO LIFE-PRESERVING COAT AND VEST COMPANY.
(Incorporated January, 1859.—Capital $125,000.)
Manufacturers of all kinds of
LIFE PRESERVING GARMENTS,
For ordinary wear.
SAFETY BATHING DRESSES,
Children's Swimming Jackets, &c., &c.
Office and Salesroom, 256 Broadway, New York
Opposite City Hall.
a28 3m Manufactory, 283 & 285 Canal street, N. Y.

SAUCES, &c.

L. W. W. S.

LORD WARD'S WORCESTERSHIRE SAUCE.

LORD WARD'S WORCESTERSHIRE SAUCE.

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LORD WARD'S WORCESTERSHIRE SAUCE.

LORD WARD'S WORCESTERSHIRE SAUCE.

LORD WARD'S WORCESTERSHIRE SAUCE

MISCELLANEOUS.

HECKERS' FARINA IS IN THE HIGHest repute as a delicious and wholesome food at all seasons of the year. It is a pure prepation from wheat without the admixture of any other grain, and hence is invaluable in the summer season. Extensively used at the Astor House, St. Nicholas, Metropolitan, and other first class Hotels and Saloons. It is rapidly becoming an indispensable dish on all good tables.

Manufactured and sold at the Croton Mills, 201, Cherry street, New York. A liberal discount to dealers.

jy9 2t HECKER & BROTHER.

For sale generally by grocers and druggists.

CONCURRENT RESOLUTIONS TO amend the Constitution relative to the Judiciary of the State.

Resolved (if the Assembly concur,) That the following amendments be proposed to the Constitution of this State:

From and after the third Tuesday of June, eighteen hundred and sixty, the Court of Appeals shall consist of six Judges, to be chosen by the electors of this State. The four Judges who may then be in office, by previous election or appointment, shall continue to hold until the expiration of their respective terms. On the third Tuesday of May, eighteen hundred and sixty, an election shall be held, at which two Judges of said court shall be chosen, whose terms shall commence on the third Tuesday of June, eighteen hundred and sixty. The term of one of them shall expire in nine years from the thirty-first day of December following, and of the other in eleven years from the same time. At the general election in the year eighteen hundred and sixty-one, and in every second year thereafter, unless the Legislature shall, by law, appoint a different day, one Judge of said court shall be chosen for a term of twelve years from and after the thirty-first day of December, next after such election. Four Judges shall constitute a quorum. In case of the absence or inability to serve, of any Judge or Judges, the Governor may appoint one or more Justices of the Supreme Court to serve for the time being.

Section seven of article six of the Constitution is hereby abrogated, and the following provision substituted:

The Judges of the Court of Appeals, and the Justices of the Supreme Court, shall receive, at stated times, for their services, a compensation, to be ascertained by law, and which shall not be increased or diminished at less intervals than once in six years; the provision made for such compensation, by act of the Legislature, in the year eighteen hundred and fifty-seven, shall apply to Judges and Justices then in office, as well as those thereafter elected or appointed, and the same shall be deemed to have taken effect accordingly from the first day of January, eighteen hundred and fifty-eight.

Section fourteen of article six of the Constitution is amended as follows:

The County Court shall have such original and appellate jurisdiction as the Legislature may prescribe.

Resolved (if the Assembly concur,) That the foregoing amendments be referred to the Legislature to be chosen at the next general election of Senators, and that the same be published for three months prior to such election, pursuant to section one of article thirteen of the Constitution.

STATE OF NEW YORK, }
IN SENATE, February 10, 1859. }
The foregoing resolutions were duly passed.
By order of the Senate,
S. P. ALLEN, Clerk.

STATE OF NEW YORK, }
IN ASSEMBLY, March 19, 1859. }
The foregoing resolutions were duly passed.
By order of the Assembly,
WM. RICHARDSON, Clerk.

CONCURRENT RESOLUTIONS amending the Constitution, so as to abolish the property qualification.

Resolved, (if the Senate concur,) That section one, of article two, of the Constitution of this State be amended by striking out the following words: "But no man of color, unless he shall have been for three years a citizen of this State, and, for one year next preceding any election, shall have been seized and possessed of a freehold estate of the value of two hundred and fifty dollars, over and above all debts and incumbrances charged thereon, and shall have been actually rated and paid a tax thereon, shall be entitled to vote at such election. And no person of color shall be subject to direct taxation, unless he shall be seized and possessed of such real estate as aforesaid."

Resolved, (if the Senate concur,) That the foregoing amendment be referred to the Legislature to be chosen at the next general election of senators, and that, in conformity to section one, of article thirteen of the Constitution, it be published for three months previous to the time of such election.

STATE OF NEW YORK, }
IN ASSEMBLY, March 23, 1859. }
The foregoing resolutions were duly passed.
By order,
WM. RICHARDSON, Clerk.

STATE OF NEW YORK, }
IN SENATE, April 8, 1859. }
The foregoing resolutions were duly passed.
By order,
S. P. ALLEN, Clerk.

STATE OF NEW YORK, }
OFFICE OF THE SECRETARY OF STATE, }
I have compared the preceding with the original concurrent resolutions on file in this office, and hereby certify the same to be a correct transcript therefrom, and of the whole of such original resolutions.

In witness whereof, I have hereunto set my hand and seal of office, at our city of Albany, this twentieth day of June, one thousand eight hundred and fifty-nine.

GIDEON J. TUCKER,
jy9 8m Secretary of State.

PRACTISE WITH SCIENCE.—WILliam Bretherton, No. 139 Franklin street, between Hudson and Varick streets, New York, twenty years practical Veterinary Surgeon, Member of the Royal Institution of England.

New York, June 27, 1859. jy2 3m

EMIGRANT INDUSTRIAL SAVINGS BANK, }

DIVIDEND NOTICE.—DEPOSITORS are hereby notified that a SEMI-ANNUAL DIVIDEND at the rate of SIX PER CENT. per annum on all sums of $500 and under, and FIVE PER CENT. on all sums over $500, which have been deposited at least least three months on the first day of July next, will be paid to depositors on and after MONDAY, July 18.

Interest not called for will be carried to the credit of depositors as principal.

Bank open daily from 10 A. M. to 3 P. M., and from 4 to 6 P. M., at No. 51 Chambers street, east of Broadway.

JOSEPH STUART, President.
PETER CERBAL, Accountant. jy2 2t

THOMAS SMITH,
No. 3 THIRD AVENUE,
(opposite Cooper Institute.)
Manufacturer of
Hair, Moss, Husk and Grass
MATTRESSES,
STRAW PALLIASSES,
Cottage and Fancy IRON BEDSTEADS.
The best quality of FEATHERS constantly on hand.
Hotels, Steamboats and the Shipping in general furnished with care and despatch.
N. B.—Mattresses made over. jy9 6m

HAFFERTY & McHUGH,
CORK
Importers, Manufacturers and Dealers, wholesale and retail, No. 77 Fulton street, one door east of Gold, New York. au19 6m

DRY GOODS.

R. H. MACY,
Stores No. 204 and 206 Sixth avenue, one door below Fourteenth street.

ATTENTION, LADIES! We call the attention of the ladies of New York city, and its surroundings, to our GREAT CLOSING SALE, commencing TUESDAY, July 5, and continuing through the month.

Many of our customers are now sojourning at the different watering places and fashionable summer resorts, and none know better than they that our goods are all that we represent, and many of them know, from experience, that we will fill their orders with as much care as though present themselves. To those we would say, send on your orders, and they shall command our immediate attention.

HOSIERY, GLOVES AND MITTS.

This article is just what every man, woman and child must have at this season of the year.

R. H. MACY'S is just the place to get them.

1,000 doz. Ladies' Bro. and White Cotton Hose, 12 cts.; old price, 15 cts.

1,000 do. do. do., regular made, 20c., now 18c.
1,000 do. do. do., do. do., 25c., now 20c.
1,000 do. do. do., do. do., 31c., now 25c.
1,000 do. do. do., do. do., 50c., now 31c.
2,000 dozen Brown and White Cotton Half Hose, all sizes.

Selling at reduced prices to close them out.

CHILDREN'S HOSIERY,

In regular made, in English and German; every size to suit, from one day old up!

OUR LADIES' Kid Gloves will remain through this GREAT SALE at our old price of 63 cents a pair; and they cannot be equalled in this city as to quality and price.

GAUNTLET LISLE GLOVES!
GAUNTLET SILK GLOVES!
CHILDREN'S SILK and LISLE GLOVES!
ALL MARKED DOWN!

MITTS, MITTS, SILK MITTS, MITTS.

200 pairs Ladies' Silk Mitts, marked down from $5 to $2 50 a pair.

500 do. do. do. do. do. do. $2 50 to 1 50.
1000 do. do. do. do. do. do. 1 50 to 1 00.
800 do. do. do. do. do. do. 1 00 to 75 cts.
1500 do. do. do. do. do. do. 75 to 50 cts.
400 do. do. do. do. do. do. 50 to 25 cts.

Ladies, we ask particular attention to our large stock of Mitts, They are handsomely embroidered, and sold cheap.

Linen Handkerchiefs, &c., marked down to (SELL.) They must go, and will never have any more.

LADIES' LINEN HANDKERCHIEFS.

THIS IS THE LARGEST
SALE OF
LINEN
CAMBRIC
HANDKERCHIEFTS

that the ladies of New York and surrounding cities and towns ever heard of.

WE SHALL SELL

6,000 dozen Ladies' Hem-Stitched Handkerchiefs, at 12 1-2 cts., former price 18 cts.

1,000 do. do. do., marked down to 18c., old price 25c.
1,500 do. do. do. do. 25c., old price 37c.
800 do. do. do. do 31 and 37c., old price 50c.
275 do. do. do. do 30c., old price 75c.

LADIES' FINE EMBROIDERED LINEN HANDKERCHIEFS,

POINTE APPLIQUE LACE, TURNED, &c.,
MARKED WAY DOWN.

EMBROIDERIES!

We have marked all our
COLLARS, SLEEVES, BANDS,
INSERTINGS, EDGINGS,

all our Embroideries down 25 per cent., to close them clean during the GREAT SALE.

TUCKED SKIRTS, made expressly for our retail trade, all marked down to close!

HOOP SKIRTS. None but the best (made for our store.) We shall sell at such prices that every lady can afford to wear one (or two, if she likes.)

CORSETS. Must be sold. Please examine them.

1,000 pairs best French Corsets, $1 a pair.
800 Ladies' Night Dresses, $1 25. Cheap.
500 Ladies' Night Dresses, $1 50, $2, $3, $3 25, $3 50 and $4.

LACES FOR MANTILLAS, 36 inches wide. Real Pusher, varying from 8 INCHES in width to 36 inches!

WE
have the Best Assorted Lot of any Retail House in this city: they vary in prices, from 16 cents to $8 00 a yard. Look at our French and English Pusher Laces before buying elsewhere! We can save you money!!!

ENGLISH and FRENCH LACE CENTERS,
LACE MANTILLAS,

French Lace Points, from $1 50 to $8.
150 French Lace Points, from $3 to $30.
BEST QUALITY English Pusher Lace Mantillas, from $18 to $60, former price $25 to $96.

All our MANTILLAS and
MANTILLA LACES
MARKED
DOWN TO CLOSE.

Largest and Best Stock Laces to be found in the States.

PLAIN and FIGURED NET LACES,
in every desirable style,
selling at just our cost.

BLACK THREAD Laces and Edgings.
BLACK GUIPURE Laces and Edgings.
White Guipure and English Thread Edgings.
Real Valenciennes Laces and Edgings.
BLACK THREAD VEILS,
BARBS and COIFFURES,
THREAD Crowns, in Black and White.
REAL Silk Edgings in Black and White, (hand make.)
THREAD Collars, Point Lace Collars.
POINT Laces, a full stock.
ARTIFICIAL
FLOWERS, Real French, manufactured in Paris.

We have a splendid variety in rich designs and beautiful colors.

Also a large stock of
FLOWER MATERIALS,
the best assortment in this city.

Trimming Ribbons, Sash Ribbons, Plain Satin and Taffeta Ribbon.

OUR HAT and SASH RIBBONS are perfectly magnificent as to Quality and Styles.

MUCH CAKE has been taken by our Buyer to select the CHOICE and FASHIONABLE COLORS, such as PURPLES, LILACS, all shades of MAIZE, BROWNS, GREENS, MAZZARINE BLUES, &c.

ONLY 12½ CENTS a Yard for GOOD RIBBONS.

DRESS TRIMMINGS,
MARKED DOWN TO CLOSE THEM OUT!

FRINGES and TRIMMINGS
In every Color and desirable Styles.

BUGLE NETS for Ladies and Children.

The nets are all New Designs and Very Handsome.

VELVET RIBBONS in Black and Colors, in Every width and of Superior Quality.

500 PS, Swiss Muslin, 15 cts. a yard, former price, 20
500 " " " 20 " " " 25
500 " " " 25 " " " 31
500 " " " 31 " " " 37
500 " " " 37 " " " 50
500 " " " 50 " " " 62
500 PS, Book Muslin, 15 " " " 20
500 " " " 20 " " " 25
500 " " " 25 " " " 31
500 " " " 31 " " " 37
500 " " " 37 " " " 50
200 " " " 50 " " " 75

Closing all our Jaconets at a reduction of 20 per cent.

Closing all our Plain Plaid and Striped Nainsook at a reduction of 20 per cent.

Closing all our Striped and Plain Swiss Muslin at a reduction of 20 per cent.

1,000 8-4 Linen Damask Covers $1 25, formerly $1 75.
1,000 8-4 Damask Covers, $1 50, formerly $1 75.
2,000 Dozen Linen Damask Napkins, $1 25, formerly $1 75.
2,000 Dozen Linen Doyles, 36½ cts., worth $1 00.
1,000 All Wool Table Covers, $1 25, formerly $2 00.
2,500 Yards Linen Lawn, 12½ cts. a yard, worth 50 cts.
200 Pieces Rice's Bird's Eye Drip, (all linen,) 20 cents, former price, 30 cents.
50 Pieces French Dimities, all marked down.
Marseilles Quilts—Flannels—Bleached Muslin, &c., are being sold at a great reduction, to close.

Our style is to sell our Goods in the season for which they were intended. This great sale is to continue through this month! when we sha l be all right to receive our Fall Stock.

OUR STORES ARE Nos. 204 and 206 SIXTH AVENUE, one door below Fourteenth street.

jy9 R. H. MACY.

A CARD.—W. JACKSON, NO. 551 Broadway, respectfully calls the attention to his extensive Spring importations of

MOURNING GOODS,

being unusually large and desirable, consisting in part of Black Silks—a most splendid variety, in all makes.
Handsome figured Foulards, by the yard.
Plaid, striped, check, and Bayedere silks.
Silk Robes, double skirts, very handsome.
Barege Robes, satin bands,
1¼ Black Maltese and Henrietta Cloths, beautiful textures.
Black Challies, without lustre.
Summer Bombazines, very handsome.
Black Grenadines, every width, very choice.
Beautiful Black Grenadine Robes, double skirts.
Crape Maretz, in all widths.
Spanish Crapes, 1¾ and 2 yards wide, a new article.
English Barege, 2 yards wide.
Black Grenadine Bereges, very desirable.
Black Check, and Bayadere Bareges, handsom goods.
French Lawns and Organdies.
English and French Poplins, together with some new.

Materials for traveling dresses, very desirable.
Mantillas, Shawls, Bonnets, &c., &c.

N. B.—300 Black Sewing Silk Shawls, from auction, $7, worth $12.

Ladies will please observe the name and number.

W. JACKSON,
Importer of Mourning Goods,
jy4 3m 551 Broadway, bet. Spring and Prince sts.

CHARLES STREET & CO.,
No. 475 Broadway.
THE LARGEST CLOAK AND SHAWL STORE IN THE WORLD.

Ladies who are in request of either Shawls or Mantillas, will find in our establishment at all times a larger assortment than can be seen elsewhere in the United States. In consequence of our great wholesale trade, our stock is always new, and in Mantillas no style is produced in Paris or London that has not its representative in our store. As large trade is a necessity of our business, our prices are correspondingly low.

CHARLES STREET & CO.,
au16 3m No. 475 Broadway.

GRAND DISPLAY OF MANTILLAS, Chesterfield's Basques, Travelling Cloaks and Dusters, at the CLOAK, SHAWL AND MANTILLA EMPORIUM, No. 250 Bowery. The undersigned have opened for inspection a beautiful assortment of SPRING and SUMMER MANTILLAS, which is replete with all the new designs of Paris and London. They are marked at such unprecedentedly low prices as cannot fail to secure the patronage of all. An immense stock of Stella Shawls, which we continue to sell at extremely low prices.

SPRING and SUMMER DRESS GOODS in endless variety: Shirting and Sheeting, Muslins by the piece, at manufacturer's prices.

CARTAN, PLUNKETT & McCULLOUGH,
je11 8m 250 Bowery, opposite Stanton street.

UNPARALLELED SELF-SACRIFICE! —Could the shades of our solid old Knickerbockers re-visit the haunts of their life-hood, how they would stare at the changes time has wrought in this vicinity! Where LICHTENSTEIN'S great Ribbon Emporium (No. 387 Broadway, above White street,) now stands, thronged with fashionable custom, ran in the olden time a dusty road, and beyond it lay the "Collect," in which flowed the street-washings to the river. Change! change! is the order of the day, and even LICHTENSTEIN, himself, pressed by the overwhelming increase of business, submits to its inevitable impulse. His wholesale custom has so augmented that he feels compelled to relinquish his retail altogether. As his stock of Ribbons, for dress trimming and for millinery usage, is wholly unexampled in choice and extent, the ladies should not fail to avail themselves of his disposition to submit to a sacrifice. For fifteen years he has given them reason to rejoice at his enterprise; but this time he intends to quite outdo himself in gratifying their taste for good bargains. je25 tf

DRY GOODS.

BRODIE'S
MANTILLAS!
THE
GREATEST
DISPLAY
OF
LACE
MANTILLAS
EVER
MADE
IN THE
UNITED
STATES!
DEFYING
ALL
COMPETITION!

LADIES, CALL AND SEE!
No. 800 CANAL STREET and 479 BROADWAY.
a2 tf

DONNELLY'S OLD STAND.—C. C. HOLMES & CO., 307 Grand st., corner of Allen, New York, Importers and Dealers in SILKS, MERINOES, DE LAINES and DRESS GOODS of every description; IRISH LINENS, TABLE LINENS, SHEETINGS, NAPKINS, &c., Blankets, Quilts, Damasks, Draperies, and Housekeeping Dry Goods generally. CLOTHS, CASSIMERES, VELVETS, &c., Velvet, Tapestry, and Ingrain Carpeting, Druggets. Oil Cloths, &c., Table Oil Cloths and Window Shades, Domestic Goods of all descriptions.

All of which they will offer for sale at Wholesale or Retail, at the lowest market prices.

C. C. HOLMES & CO.,
a23 3m 307 Grand street.

DRY GOODS FROM AUCTION.—LINEN SHEETINGS, PILLOW CASES AND SHIRTINGS,
Damask Table Cloths, Napkins, Doilies and Towels, Huccabac, Diaper and French Towels.
NEW STYLES OF SPRING DRESS GOODS.
Silks, Poplins, Lustres, Bareges, Challies, Printed Laroons and Organdies, Ginghams and Calicos.
RIBBONS,
Rich for Spring and Summer.
BONNETS,
New styles English Dunstables, Pedal Florence, Neapolitan, Rough-and-Ready and Split Straw,
Canton Mattings, of all styles and widths.
C. G. HOOPE,
(Late W. S. BOND.)
108 & 110 Sixth Avenue,
a23 8m. Between Eighth and Ninth Streets.

BLACK SILKS! BLACK SILKS!! W. JACKSON, No. 551 Broadway, has imported, and is now offering, at retail, the most beautiful and desirable stock of
MOURNING BLACK SILKS
ever produced in this market, embracing every make and width, from $1 to $5 per yard, and in prices we challenge competion. Call and examine.
Observe,
W. JACKSON,
Importer of Mourning Goods
je13 2m 551 Broadway, bet. Spring and Prince.

LADIES, Look into
RODGERS' CHEAP DRY GOODS STORE,
a16 3m 340 Bowery.

J. R. SAUNDERS,
Third avenue, cor. Tenth street.
a9 3m DRY GOODS.

E. WILLIAMS & CO., LATE PETER ROBERTS, No. 429 Broadway. Have just opened an immense stock of
BLACK THREAD and FRENCH LACE VEILS, COIFFEURS, BARBES and SHAWLS.
BLACK THREAD GUIPURE and FRENCH LACES all widths.
REAL VALENCIENNES LACES and EDGINGS, from 1s. per yard and upwards.
REAL POINT LACE COLLARS, $4 50 and upwards. Sets do., from $16.
HONITON, VALENCIENNES and MEDALLION LACE COLLARS and SETS.
PARIS EMBROIDERED COLLARS, Sets and Handkerchiefs.
With a splendid assortment of
FINE FRENCH BANDS, FLOUNCINGS, EDGINGS AND INSERTIONS,
Just received, from Auction,
AT EXTRAORDINARY LOW PRICES. a16 3m

RICHARDSON'S IRISH LINENS, DAMASKS, &c.—Consumers of RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the full name of the firm,
RICHARDSON, SONS & OWDEN,
As a guarantee of the soundness and durability of the Goods.

This caution is rendered essentially necessary as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted aike on the American consumer and the manufacturers of the genuine Goods, will not readily abandon a business so profitable, while purchasers can be imposed on with Goods of a worthless character.

J. BULLOCKE & J. B. LOCKE, Agents,
No. 36 Church street,
a16 3m Between Barclay street and Place.

POWER & DRADDY,
MONUMENTAL SCULPTORS,
192, 194, and 196 East Twenty-third street,
NEW YORK.
BUSTS AND MEDALLIONS EXECUTED AFTER DAGUERREOTYPES AND OTHER LIKENESSES.
Monuments, Tombs, Mural Tablets, Headstones an Baptismal Fonts executed to order.
Original designs for the same furnished gratis, and sent to persons in the country free of charge.
Messrs. POWER & DRADDY will contract for the Erection of their Work in any section of the country.
REFERENCES.
Messrs. DUNIGAN & BROTHER, New York.
JAMES OLWELL, Esq., "
ROBERT E. LAUNITZ, Esq., "
Rev. P. McCARTHY, Pastor Church of the Holy Cross, New York. jy9 1y

IN PURSUANCE OF AN ORDER OF the Surrogate of the County of New York, notice is hereby given to all persons having claims against HENRY EARLY, late of the City of New York, soap-stock manufacturer, deceased, to present the same with vouchers thereof to the subscriber, at her residence, No. 7 Elm street, in the City of New York, on or before the fourteenth day of November next.—Dated New York, the second day of May, 1859.

my7 6m CATHARINE EARLY, Administratrix

UNDER GARMENTS.

HOSIERY,
UNDER GARMENTS,
AND
MEN'S FURNISHING GOODS.

A. RANKIN & CO.,
No. 637 Broadway,
AND
No. 96 Bowery.

BEST GOODS AT LOWEST PRICES.
ONE PRICE.
AND
MONEY CHEERFULLY RETURNED.

ESTABLISHED IN 1828.
my14 3m

SHIPPING.

FOR THE SOUTH AND SOUTHWEST, via Charleston, S. C.—The U. S. Mail New York and Charleston Steamships will leave each port every Wednesday and Saturday, at 4 o'clock in the afternoon. Through tickets to the following places:

New Orleans	$30 75	Charleston, S.C. (deck)	6 00
Mobile	35 00	Augusta, Ga	20 00
Montgomery, Ala	26 00	Atlanta, Ga	28 00
Knoxville, Tenn	31 00	Charlotte, N. C	22 00
Columbia, S. C	20 00	Jacksonville, Fla	21 00
Charleston, S. C	20 00	Palatka, Fla	28 00

Apply to
s30 3m SPOFFARD & TILESTON. 29 Broadway.

STEAM TO IRELAND DIRECT FOR $30.

The Liverpool, New York and Philadelphia Steamship Company's splendid and powerful Steamships are intended to sail from Belfast and Cork:

VIGO, 29th June and 1st July.

From New York to Cork and Liverpool:

VIGO, July 25.

RATES OF PASSAGE:

Cabin, from New York to Cork and Liverpool.....$75
Steerage " " $30,
including an unlimited allowance of the best Cooked Provisions, which will be served by the Company's Stewards. Passengers by this line avoid the risk and great detention of calling at Halifax and St. Johns, as the steamers sail direct to Cork.

For freight or passage apply to JOHN McKEE, 103 Victoria street, Belfast; in Cork to C. W. D. SEYMOUR & CO., and in Philadelphia and New York at the Company's offices, 109 Walnut street Philadelphia, and 15 Broadway, New York.

JOHN G. DALE, Agent.

WILLIAM INMAN, Agent 62 and 63 Tower Buildings, Liverpool.

Further sailings will appear in future advertisements.
a22 3m

OLD BLACK BALL LINE OF LIVERPOOL PACKETS.

ROCHE, BROTHERS & COFFEY, AGENTS,
No. 69 South street, New York.

ARRANGEMENTS FOR 1859.

Persons desirous of sending for their friends now residing in the Old Country, can make the necessary arrangements with the subscribers, and have them brought out by the "BLACK BALL, OR OLD LINE OF LIVERPOOL PACKETS," sailing from Liverpool punctually on the 1st and 16th of each month, or by first class steamers ships weekly.

Should those sent for decline coming out, the money will be returned to the parties here, on producing the Packet Certificate and the receipt.

The "Black Ball, or Old Line of Liverpool Packets," comprise the following magnificent and fast sailing ships:

Harvest Queen (new,)	Columbia,
Isaac Wesh (new,)	Fidelia,
Great Western,	Manhattan,
New Ship,	Yorkshire,
James Foster (new,) Capt. E. W. Peabody.	
Neptune (new,) Capt. J. W. Porter.	

Provisions of the best quality are provided for the passengers, and served out at the rate per week of 1¼ lbs. beef, 1 lb. pork, 3½ lbs. bread, 1 lb. flour, 1¾ lbs. rice, 1½ lbs. peas or beans, 1½ lbs. oatmeal, 2 lbs. potatoes, 1 lb. sugar, and 2 oz. tea, for each adult passenger.

We issue drafts at sight for any amount on the Royal Bank of Ireland, Dublin, which are paid in all the towns and cities in Great Britain and Ireland, free of discount.

Apply, or address (if by letter enclosing a postage stamp)

ROCHE, BROTHERS & COFFEY,
No. 69 South street, corner of Pine, N. Y.

AGENTS,
Boston, Mass.—Patrick Donahoe.
Cincinnati, Ohio—W. B. Barry & Co.
Lowell, Mass.—P. Sheahan.
New Haven, Conn.—P. Morrissey. 26f 1y

ATLANTIC ROYAL MAIL STEAM NAVIGATION COMPANY'S NEW YORK AND GALWAY LINE.—The next departure from New York will be the first class steamship ADELAIDE, Capt. NICHOLSON, Commander, which sails on THURSDAY, the 21st day of JULY, touching at St. Johns, N. F., to receive the royal mails. Prices of passage: First class, $90; Second, $50; Third, $30, including free tickets to the principal cities on main railway routes of Great Britain and Ireland. Third class must provide plate, knife, fork, &c., and Bedding. Passage to St. Johns: First class, $55; Second, $25. For freight or passage, inquire of the American Express Company, No. 61 Hudson street, and at their other advertised offices in the interior. Passage in the third class can be secured in any of the above offices to bring persons out from any of the principal cities on the lines of railways in Great Britian for $35, or from Galway for $30.

AMERICAN EXPRESS COMPANY,
jy2 tjy16 ALEX. HOLLAND, Manager.

FOR SOUTHAMPTON AND HAVRE.—The United States Mail steamer ARAGO, D. Lines, commander, will leave for Havre, touching at Southampton to land the mails and passengers, on SATURDAY, July 23, at 12 o'clock, from Pier No. 57 North River, foot of Beach street. This ship has five water-tight compartments, enclosing the engines, so that in the event of collision or stranding, the water could not reach them, and the pumps being free to work, the safety of the vessel and passengers would be secured.

Price of Passage in Second Cabin, $75 and $100.

Baggage not wanted during the voyage should be sent on board the day before sailing, marked "Below."

For Freight or Passage apply to
W. S. DRAYTON, Agent, No. 7 Broadway
N. B.—The steamer FULTON will succeed the ARAGO, and sail August 20. jy9

INTERNATIONAL ART INSTITUTION,
No. 694 Broadway, corner of Fourth street.
A NEW EXHIBITION.
The finest gallery of European paintings ever opened in New York.
Admission.....25 cents.
Open from 10 A. M. till 10 P. M. je26 3m

PHOTOGRAPHS.

MAMMOTH PHOTOGRAPHS,
AT
GREY'S, NO. 371 BROADWAY,
Two doors from Taylor's Saloon, N. Y.
FOR ONLY ONE DOLLAR. s30 3m

FURNITURE.

IRON BEDSTEADS, IRON HAT RACKS Iron Store Stools.—Stools put up in stores free of charge. Circulars sent on request. Liberal terms to the trade. JAMES SCOTT, No. 107 Centre, mh19 6m corner Canal street.

WINES AND LIQUORS.

P. MULVIHILL, IMPORTER, 302 PEARL STREET, New York, offers for sale from the United States Bonded Warehouse: Brandies—Cognac, Otard, Dupuy & Co., Pellevoisin, A. Seignette and A. Rastean. Gins—Double Swan, Palm Tree, Crown, Star, Castle, and other favorite brands. Rums—Jamaica and St. Croix. Whiskeys—Wise's, Cork, Irish Malt, and several brands of old Scotch Malt. Wines—Madeira, Sherry, Port, &c. jy2 1y

JOHN J. STAFF HAS REMOVED FROM No. 360 Broadway to No. 56 Franklin street, a few doors west of Broadway, importer of and dealer in fine WINES, BRANDIES, GUINESS XXX BROWN STOUT, SCOTCH ALES, INDIA ALES, which can be had in store, or from U. S. Bonded Warehouses. je18 3m

MEDICAL.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.—Mr. KENNEDY of Roxbury has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

from the worst Scrofula to a common Pimple.

Five to eight bottles are warranted to cure the worst case of Kings Evil.

Six to eight bottles are warranted to cure the worst case of Scurvy.

Three to six bottles are warranted to cure the worst case of Erysipelas.

Two to five bottles are warranted to cure running of the ears and breaking out on the head.

Three to five bottles are warranted to cure the worst case of rheumatism.

If proof is required to convince the readers of this paper of the good effect and excellency of this medicine, we refer them to the following beautiful testimonials:

MR. KENNEDY—DEAR SIR: Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children of that class so neglected before entering the Asylum; and I have the pleasure of informing you that it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted with scrofula and other humors.

ST. ANN ALEXIS SHORB,
Superioress St. Vincent's Asylum, Boston.

ANOTHER.

DEAR SIR: We have much pleasure in informing you of the benefits derived by the little orphans in our charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well. SISTERS OF ST. JOSEPH,
Hamilton, C. W.

For sale by every druggist in the United States and British Provinces. mh12 1y

THE GREAT WONDER OF THE Nineteenth Century—Professor Wood's Hair Restorative! From The St. Louis (Mo.) Democrat: "Below we publish a letter to Dr. Wood of this city, from a gentleman in Maine, which speaks glowingly of the superior merits of his hair tonic. Such evidence must have its effect, coming from a reliable source. If certificates are guarantees of truth, the Dr. needs no encomiums, nor useless puffery from the press:

BATH, Me., Jan. 20, 1856.

PROF. O. J. WOOD & CO.:

Gentlemen: Having my attention called, a few months since, to the highly beneficial effects of your Hair Restorative, I was induced to make application of it upon my own hair, which had become quite gray, probably one third white; my whiskers were of the same character. Some three months since I procured a bottle of your Hair Restorative, and used it. I soon found it was doing me more than I had wished. I used it about twice a week. I have since procured another bottle, of which I have used some. I can now certify to the world that the gray or white hair has totally disappeared, both on my head and face, and my hair has resumed its natural color, and I believe is more soft and glossy than it has been before for twenty-five years. I am now sixty years old; my good wife, at the age of fifty-two, has to with the same effect.

The above notice I deem due to you for your valuable discovery. I am assured that whoever will rightly use, as per directions, will not have occasion to contradict my statements. I am a citizen of this city, and a resident here for the last fifteen years, and am known to nearly every one here and in adjoining towns. Any use you may make of the above, with my name attached to it, is at your service, as I wish to preserve the beauties of nature in others as well as myself.

I am truly yours, A. C. RAYMOND.

BALTIMORE, Jan. 23, 1858.

WOOD'S HAIR RESTORATIVE.

Prof. Wood—Dear Sir: Having had the misfortune to lose the best portion of my hair from the effects of the yellow fever in New Orleans, in 1854, I was induced to make a trial of your preparation, and found it to answer as the very thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

FINLEY JOHNSON.

AARON'S RUN, Ky., Nov. 30, 1858.

Prof. O. J. Wood—Dear Sir: I would certainly be doing you a great injustice not to make known to the world the wonderful, as well as the unexpected, result I have experienced from using one bottle of your Hair Restorative. After using every kind of restorative extant, but without success, and finding my head nearly destitute of hair, I was finally induced to try a bottle of your Hair Restorative. Now, candor and justice compel me to announce to whomsoever may read this, that it is now a great source of pride and pleasure to me to say I pronounce richer and handsomer than the original was. I will therefore take occasion to recommend this invaluable remedy to all who may feel the necessity of it. Respectfully yours, REV. ALLEN BROCK.

P. S. This testimonial of my approbation for your valuable medicine (as you are aware) is unsolicited; but if you think it worthy of a place among the rest, insert it if you wish; if not, destroy it and say nothing.

Rev. S. A. B.

The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds half a pint, and retails for $1 per bottle; the medium holds at least twenty per cent. more in proportion than the small, and retails for $2 per bottle; the large holds a quart, forty per cent. more in proportion, and retails for $3. O. J. WOOD & CO., Proprietors,
No. 444 Broadway, New York,
and No. 114 Market street, St. Louis, Mo.
And sold by all good Druggists and Fancy Goods Dealers. je11 3m

CHURCH ARTICLES.

ALTAR CRUETS
FOR
CATHOLIC SERVICE,
OF OUR OWN MANUFACTURE,
AT A LOW PRICE.

We also manufacture a large and elegant assortment of SILVER PLATED WARE,
Comprising nearly every article used by housekeepers, an examination of which is respectfully solicited.

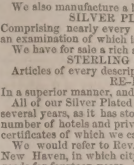
We have for sale a rich assortment of STERLING SILVERWARE.

Articles of every description RE-PLATED
In a superior manner, and warranted.

All of our Silver Plated Ware we will warrant to wear several years, as it has stood the test of hard usage in a number of hotels and private families EIGHT YEARS, certificates of which we can exhibit.

We would refer to Rev. Father Edward J. O'Brien of New Haven, in which city we have manufactured our goods for fourteen years.

J. S. & E. BROMLEY,
No. 604 Broadway, New York City.
s30 3m No. 83 State street, New Haven, Ct.



CATHOLIC EMPORIUM.

The undersigned Publishers and Importers of ENGRAVINGS, LITHOGRAPHS, and RELIGIOUS ARTICLES, have just received from PARIS
A choice assortment of Goods in all its branches.

NEGRIN & CO.,
No. 5 ASTOR PLACE, and EIGHTH STREET,
(near Broadway.)
my21 tf New York.

IMPORTATION FROM PARIS OF RELIGIOUS ARTICLES.

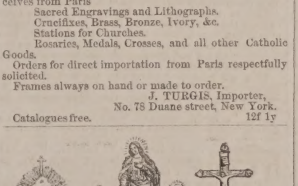
The undersigned respectfully informs the Clergy and Booksellers of the United States that he constantly receives from Paris

Sacred Engravings and Lithographs.
Crucifixes, Brass, Bronze, Ivory, &c.
Stations for Churches.
Rosaries, Medals, Crosses, and all other Catholic Goods.

Orders for direct importation from Paris respectfully solicited.

Frames always on hand or made to order.

J. TURGIS, Importer,
No. 78 Duane street, New York.
Catalogues free. 12f 1y



BENZIGER BROTHERS, PUBLISHERS and Booksellers, and Importers of Vestments and Church Garments, New York. Einsiedeln, Switzerland. 32f tf

STAINED GLASS.—HENRY SHARP, Glass Stainer, Enameller and Embosser, No. 216 Sixth Avenue, New York. my7 1y

WAX CANDLES FOR THE ALTAR.
FACTORY OF
NICHOLAS SERF,
19 Thompson street.

The undersigned invites the attention of the Reverend Clergy and others to his stock of pure WAX CANDLES, of every size and kind.

s30 3m NICHOLAS SERF.

MISCELLANEOUS.

REMITTANCES TO IRELAND.—IRISH EMIGRANT SOCIETY, Office 51 Chambers street.

NOTICE.—The recent failures, by which a large amount of bills remitted from this country to friends in Ireland has been returned unpaid, afford to this society the opportunity, and at the same time impose upon it the duty, of informing the public that such losses would have been prevented if the parties purchasing bills had availed themselves of the advantages offered by the Society.

For the purpose of extra protection, a fund is constantly kept on deposit in the Bank of Ireland, against which the Society issues its drafts, payable at sight, (from sums of £1 sterling and upwards) on the Bank and all its branches, and during the last ten years, afforded a mode of remittance perfectly safe and unquestionable.

New York, December 29, 1851.

ANDREW CARRIGAN, President.
JOHN MANNING,
ROBERT J. DILLON, } Vice-Presidents.
HUGH KELLY.
EDWARD C. DONNELLY, Corresponding Secretary.
PETER CREEAN, Recording Secretary.

EXECUTIVE COMMITTEE.

Felix Ingoldsby, John Nicholson, William Redmond, William Watson, Martin Waters, James Olwell, John Manning, Cornel L. Sheehan, Dan Develin, Terence Donnelly, Charles M. Nanry, John McMenomy. f5 1y The Society's Employment office, 29 Reade st.

KEEP YOUR FEET DRY AND PRESERVE YOUR HEALTH.—A. BROWER'S Patent Waterproof Composition warranted to make boots, shoes, and all leather perfectly impervious to water by a single application; makes the leather soft and pliable, thereby prevents cracking; will polish with blacking as well after as before the application, and leather will last much longer by using it. For sale by A. BROWER & CO., No. 4 Reade street, New York, and by all the principal Boot and Shoe, Hardware, Yankee Notion and Druggist houses.

N. B.—None genuine unless signed A. BROWER.
s2 3m

VERGNES' ELECTRO-CHEMICAL BATHS.—The only establishment attended by M. VERGNES, the inventor of the cure of rheumatism, debility, mercurial diseases, &c.,
No. 119 Fourth Avenue, New York. my7 3m

P. M. FALLON, IMPORTER AND Wholesale Dealer in Foreign and Domestic LIQUORS and SEGARS, No. 155 Cedar street, near West, New York. my21 3m

SPRING BEDS.

WRIGHT'S PATENT SECTIONAL SPRING BED BOTTOM.
The cheapest and best article ever used.
Manufactured and sold by
WRIGHT'S
SPRING BED BOTTOM COMPANY,
Nos. 387, 389 and 391 First Avenue, N. Y.

Try it one month, and if you do not like it, return it, and we will refund the price paid.

Thousands have been put up on these terms, and not one dollar has been asked for as yet.

Price, for a full-sized Bed Bottom of 48 springs, $10.

All other sizes at the same rate.

A liberal discount on large sales. a2 3m

BOOKS.

ECONOMY IN WRITING.—GRAHAM'S HAND BOOK OF STANDARD OR AMERICAN PHONOGRAPHY.—A complete Encyclopedia of Phonography, an easy self-instructor in the best system of short-hand ever devised; the standard text book of the art in schools. Recently published; second edition now ready. $1 25, post-paid.

GRAHAM'S BRIEF LONG-HAND. Shows how, with the use of the common characters, to double the speed of writing. Very simple, easy and legible. 63 cents, post-paid. ANDREW J. GRAHAM,
(Room No. 26, Appleton Building.)
a2 3m No. 348 Broadway.

MISCELLANEOUS.

NEW YORK STEAM HEATING COMPANY,
Proprietors of GOLD'S PATENT
LOW PRESSURE, SELF-REGULATING
STEAM HEATING APPARATUS.
For WARMING AND VENTILATING
All kinds of Buildings.
Office No. 442 Broadway.
DAVID M. HOLDREDGE, Secretary.

REFERENCES:

Sisters of Charity, at Mount St. Vincent.
St. Vincent Hospital.
Rev. T. J. Mooney, Pastor of St. Bridget's Church.
Rev. J. Lewis, Clifton, Staten Island.

Descriptive Pamphlets may be obtained upon application at the office. my28 3m

MOORE'S IRISH MELODIES.

MOORE'S IRISH MELODIES.

MOORE'S IRISH MELODIES.

MOORE'S IRISH MELODIES are now being published by HARPER & MASON, at Nos. 119 and 121 Nassau street, New York.

This is unquestionably the best edition ever published in this or any other country.

THIRTY-TWO NUMBERS

Will complete the work. Each part will contain a beautiful title page, with an appropriate design, a characteristic steel engraving, and twelve pages of music printed on splendid music paper manufactured expressly for the Melodies.

AGENTS WANTED

To sell the above work, and as liberal arrangements will be made with the right sort of men, none but those who can give satisfactory references need apply.

my14 3m

NOVELLO'S SACRED MUSIC.—NOVELLO'S Catalogue contains the largest collection of Music for the Church in this country, consisting of Masses, (including MOZART'S, HAYDN'S, HUMMEL'S, BEETHOVEN'S, CHERUBINI'S, WEBER'S, &c.,)

Motett's Hymns, Offertory pieces, and Gregorian Music; also, Organ Music, selected from the great German and Italian composers. Catalogues gratis, or forwarded (post free) to any address, on receipt of the postage, six cents.

WEBB & ALLEN,
a2 3m No. 1 Clinton Hall, Astor Place, New York.

JOHN FOLEY, MANUFACTURER OF FOLEY'S & LEVI BROWN'S celebrated GOLD PENS AND PENCILS
Office 169 Broadway, New York.
For sale at the Manufacturer's prices by Jewellers, Stationers and Booksellers throughout the country. a30 3m

ST. VINCENT'S HOSPITAL, UNDER the charge of the SISTERS OF CHARITY, West Eleventh street, near the Seventh avenue. mh5 6m

STEPHEN PHILBIN,
GAS FITTING AND FIXTURE WAREROOMS,
No. 707 Broadway, connecting with
PLUMBING ESTABLISHMENT,
26f 1y No. 331 Fourth street.

"ENDORSED BY EMINENT PHYSICIANS.—The greatest remedy known for

DYSPEPSIA,	DIARRHŒA,
DEBILITY,	HEARTBURN,
BILLIOUSNESS,	JAUNDICE,
LIVER COMPLAINT,	BLOOD DISEASES,

&c., &c., &c., is
DR. BRUNON'S BITTERS.
Also, as a prophylactic against
FEVER AND AGUE, CHOLERA, SUMMER COMPLAINTS, &c.

This remedy has a very pleasant taste, and will be taken as readily by children as by adults. The afflicted are invited to try it.

PINT BOTTLES—PRICE 50 CENTS.

Send for circular giving full particulars. Address
H. CRUGER & Sole Agent,
No. 742 Broadway, New York.
Sold by Druggists and dealers everywhere. 26f 1y

AT RETAIL,
BRIDAL WREATHS and VEILS.
FLOWERS,
FEATHERS and
COIFFURES,
At JAMES TUCKER'S,
Nos. 361 and 539 Broadway, three doors from Franklin street. mh26 3m

DENMAN & SON, DEALERS IN COAL and Wood, Yard No. 13 Union street, near Hamilton avenue Ferry, South Brooklyn. Constantly on hand a full supply of Domestic and Foreign Coal, Virginia Pine and Oak Wood. In all cases money refunded, if quality of Wood and Coal does not prove as sold. Coal and Wood delivered in New York at the lowest market prices. my24 3m

CARPETINGS.

CARPET AND OIL CLOTH WAREHOUSE.
JOHN W. HEALY,
111 Bowery, near Grand street, New York,
Importer, Jobber, and Retailer of
CARPETING, FLOOR OIL CLOTHS, CANTON and COCOA MATTING, DRUGGETS, &c. &c.

The stock contained in this establishment embraces every item appertaining to the CARPET TRADE, from the most expensive foreign fabric to the lowest price domestic article, and all goods sold are warranted as represented.

The Clergy, Churches, Convents and Charitable Institutions will be furnished at Manufacturers' prices.

Orders executed with exactness and despatch, and goods Packed and Shipped free of charge.
JOHN W. HEALY,
a30 3m 111 Bowery, New York.

ARTHUR DONNELLY, 98 BOWERY, NEW YORK.
Importer and Manufacturer of
CARPETS, OIL CLOTHS, DRUGGETS, MATTINGS, &c.
At wholesale and retail—for cash.

The clergy, charitable and public institutions, churches and nunneries furnished at wholesale prices.

Experienced upholsterers always on hand, to execute with neatness and despatch, all orders for churches, altars, or private dwellings, either in town or country.

The name of DONNELLY—so well and favorably known to the Catholic community of the United States—is a sufficient guarantee that customers will be dealt with in a fair, honorable, and upright manner.
ARTHUR DONNELLY,
a30 3m 98 Bowery, New York.

G. S. HUMPHREY & CO.,
No. 524 BROADWAY,
Opposite the St. Nicholas Hotel.
Offer to he public one of the
LARGEST AND BEST SELECTED STOCKS OF
CARPETINGS
To be found in this country, a part of which is
The ENTIRE STOCK of a large Importing House declining business, which will be sold
TWENTY PER CENT LESS THAN COST OF IMPORTATION.
1,000 pieces
Brussels Carpeting.....$1 per yard.
Ingrain Carpeting (best quality).....75c. per yard.
AT RETAIL.
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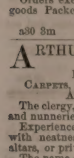

ENGLISH CARPETING
IMPORTED EXPRESSLY FOR THE CITY TRADE,
BY
HIRAM ANDERSON,
No. 99 BOWERY.
Splendid Medallion Velvets, Bordered, Elegant Tapestry Velvets, Crossley's make.
Royal Wilton Velvets, new styles.
Crossley's five-frame Brussels Carpets.
A superior assortment of Church Carpets.
Imperial 3-ply Carpets, new styles.
Ingrain Carpets of every variety.
Chaste and elegant Carpets for Altars.
Library, Dining-Room and Hall Carpets.
Superb Velvet and Brussels Stair Carpets.
OIL CLOTHS.
A splendid stock from from 3 to 24 feet wide.
DRUGGETS
And English Felts from 1 to 4 yards wide.
RUGS.
Mosaic, Wilton, Kidmaster, Chenelle and Tufted.
MATTINGS.
Gowgus, Canton and Rope Mattings and Mats.
Gold, Painted and Landscape Window Shades.
Velvet and Paris Cloth, Table and Piano Covers.
&c. &c.
At Extraordinary Low Prices ! ! !
SIGN OF GOLDEN EAGLE,
je18 1m No. 99 Bowery.

FINANCIAL.

EMIGRANT INDUSTRIAL SAVINGS BANK—No. 51 CHAMBERS STREET.—This Institution has been established for the purpose of affording to Emigrants and others a SAFE PLACE of DEPOSIT for their FUNDS, to protect them from robbery and fraud.

It is conducted with the strictest economy; neither the Officers nor Trustees receive any compensation for their services. The entire profits belong to the depositors, and will be divided among them, having due regard to the safety of their funds.

The last dividend was six per cent. upon all sums of $500 and under, and will be continued or increased as the profits may justify.

Book open to receive deposits daily, from 10 A. M. to 3 P. M., and from 4 to 6 P. M.

TRUSTEES.

William Watson,	Hugh Kelly,	Edward W. Tiers,
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UNDERTAKERS.

WILLIAM T. A. HART, SEXTON AND FURNISHING UNDERTAKER,
Coffin Warerooms, No. 499 Bowery.
Livery Stables, No. 235 Bowery.
All orders punctually attended to, day or night. 15 3m

WAREROOMS OF FISK'S PATENT METALLIC BURIAL CASES.
HUYLER & CO.,
FURNISHING UNDERTAKERS,
No. 336 Broadway, near Spring street, New York.
Wood coffins furnished. Undertakers supplied with every requisite for funerals. Fisk's Patent Metallic Burial Cases, air-tight and indestructible, for protecting and preserving the dead for ordinary interment, for vaults, for transportation, or for any other desirable purpose. Prices, adults' size, $25 to $60; childrens' do., $8 to $20. je4 3m

HENRY ESTWICK,
GENERAL FURNISHING UNDERTAKER,
No. 1,168 Broadway,
Near Thirty-third street, New York.
Funerals furnished at the shortest notice. a5 3m

JAMES DOOLEY,
SEXTON OF ST. ANNE'S CHURCH,
AND UNDERTAKER, No. 88 Fourth avenue, corner of Eighth street, New York. my26 6m

JAMES DOWD,
Sexton of St. Francis Xavier Church, and Undertaker, No. 119 Eighteenth street, corner Seventh avenue, New York. 12f 6m

HATS.

SPRING AND SUMMER STYLES OF HATS AND CAPS
for
GENTS AND CHILDREN,
in all their variety, unsurpassed by any.
An elegant assortment of
STRAW GOODS
for Misses and Children. Please examine.
KELLOGG,
a9 3mT Manufacturer, No. 381 Canal street.

COWHY, FASHIONABLE HATTER.—His Spring and Summer styles of Gentlemen's HATS and CAPS are now ready at 228 Third Avenue. my21 3m

THOUSANDS ARE RUSHING TO
DRAKE'S
for his
WATER-PROOF
and
VENTILATING HATS.
a2 3m No. 9 Bowery.

MUSIC.

C. BREUSING,
FOREIGN MUSIC,
AND
ERARD'S GRAND AND COTTAGE PIANOS,
No. 701 Broadway,
my21 3m New York.

PIANO FORTES.

REMOVAL.

A. H. GALE & Co., PIANO FORTES. MANUFACTORY AND WAREROOMS, No. 105, 107, 109, 111 & 113 EAST TWELFTH STREET,
NEAR THIRD AVENUE.

A. H. GALE & CO., HAVE JUST COMPLETED extensive additions to their factory buildings on 12th street, and have removed their entire Establishment from the corner of 18th street and 3d Avenue.

They have also perfected their new Scale Piano Forte to meet the growing taste for more powerful instruments than have hitherto been in use, while they have been carefull to preserve, with this additional power, that peculiarly sweet and sympathetic tone for which their Pianos are celebrated.

They are permitted to refer to the several Catholic Institutions of Maryland, Missouri, Louisiana and St. Johns, N. B., whose patronage they have enjoyed, and where their Pianos have been in use.

A. H. G. & Co., respectfully invite the inspection of Artists, Amateurs and the Public generally. my23 3m

ALBERT WEBER, PIANO-FORTE MANUFACTURER, No. 155 West Broadway, New York.

Each Piano is made under the subscriber's personal supervision, warranted of the best material and workmanship, unsurpassed in touch and tone, and sold at the lowest manufacturer's price. These Pianos have met with the most liberal patronage at the Academy of Mt. St. Vincent, St. Mary's, St. Lawrence, N. Y. Sisters of Mercy, St. Helena, Ark., Monastery of Visitation, Mobile, Ala., Academy of St. Michaels, La.; the Rev. Bishop Byrne; also, Dr. Pise, D. D., Brooklyn, &c. &c. a30 3m

AN EXTENSIVE ASSORTment of superior new PIANOS on hand, at prices ranging from $150 to $600. Second-hand pianos taken in exchange. Also, a large supply of second-hand pianos, six and a half and seven octaves, for sale, for $90, $25, $53, $60, $65, $75, $90, $100, $115 and $125. Pianos tuned and repaired. Manufactory and warehouse 241 Ninth avenue near Twenty-fifth street. [my14 3m] E. GONZALEZ.

CHICKERING & SONS,
Manufacturers of GRAND SQUARE and UPRIGHT PIANOFORTES.
Warerooms, No. 694 Broadway, New York.
PIANOS MADE TO ORDER,
TO SUIT ANY STYLE OF FURNITURE.
Messrs. C. & Sons have been awarded
THIRTY-FIVE PRIZE MEDALS
for the superiority of their manufacture, exhibited by them at the different Fairs in this country and in Londo during the past thirty-five years.
Also, for sale, at wholesale and retail,
MASON & HAMLIN'S
MELODEONS, HARMONIUMS, ORGAN MELODEONS and ORGAN HARMONIUMS.
for Parlors, Churches, Vestries and Lodges.
Grand and square Pianos to Rent.
Warerooms in Boston, Tremont street. Warerooms in Philadelphia, No. 1,307 Chestnut street. a30 3m

HARPS.

J. F. BROWNE & CO.,
HARP MAKERS.
WAREROOMS, No. 709 BROADWAY,
NEW YORK.
Music Strings and every requisite for the Harp.
Description and Prices forwarded by mail. 5f 6m

ORGANS.

ORGANS.—JARDINE & SON, ORGAN BUILDERS, No. 100 White street, New York.
REFERENCES:
Right Rev. Bishop Portier, Mobile.
Right Rev. Bishop O'Connor, Pittsburgh.
Right Rev. Bishop Wiesbriand, Burlington.
Right Rev. Bishop Bacon, Portland.
Right Rev. Bishop McCloskey, Albany, &c., &c.
a30 3m

CHURCH ORGANS.—HENRY ERBEN, Organ Manufacturer, keeps constantly on hand CHURCH AND PARLOR ORGANS.
For particulars as to size, price, &c., inquire at the manufactory, 172 Centre street, New York. 26f 1y

BILLIARDS.

PHELAN'S IMPROVED BILLIARD TABLES AND COMBINATION CUSHIONS.
Patented Feb. 19, 1858; Oct. 26, 1856; Dec. 8, 1857; Jan. 13, 1858; Nov. 16, 1858.
These tables are now well known to be the best in the world.
For sale only at the manufactory, Nos. 51 and 53 Ann street, and at PHELAN'S, Nos. 756 and 758 Broadway, New York. Manufactured by
O'CONNOR & COLLENDER,
a30 1y Nos. 51 and 53 Ann street.

CLOTHING.

F. DERBY & COMPANY,
57 WALKER STREET,
HAVE THE GOOD FORTUNE
TO ANNOUNCE THAT THEY HAVE RECEIVED,
AND HAVE NOW IN STORE, A COMPLETE
ASSORTMENT OF
NEW GOODS,
BEING MADE TO ORDER FOR THEIR
SPRING AND SUMMER SALES
EX-STEAMERS
Jura, Africa, and Kangaroo,
ADAPTED TO THE WANTS OF
GENTLEMEN OF TASTE,
WHO APPRECIATE STYLE AND QUALITY IN CLOTHING
IMPORTING TAILORS,
my14 3m 57 Walker Street.

A CARD.
A. & G. A. ARNOUX INVITE the attention of GENTLEMEN to their stock of Fine and Superfine goods, suited to the Summer and Spring wear, as one composing all the novelties of the season.

Our goods are mostly of our own importation, and in point of style and quality cannot be surpassed, if equalled, by any other in the city.

In addition to our goods for Coats, pants and Vests we have all varieties of Ties, Shirts, Suspenders, Socks Under Garments, and every article for a Gentleman's wardrobe, which we sell at as low prices as the quality of the goods will allow.
521 Broadway,
a9 3mO'F Under St. Nicholas Hotel.

1859. 1859.
ROGERS & RAYMOND'S
SPRING FASHIONS
FOR
BOYS AND YOUTHS.
Large and Varied Stock.
One Price and No Deviation.
Our stock of Boys' Clothing for the present season is attracting
FAMILY CUSTOM
from all quarters, for the following reasons: First, it compises a greater
VARIETY OF NEW STYLES
than any other in the city. Second, the materials having been purchased before the late advance in Clothing Fabrics, it can be
AFFORDED CHEAPER
than any other stock of equal beauty and excellence now in the market. Third, every article is marked at its LOWEST CASH PRICE; thus placing all buyers, whether good judges of Clothing or not, on the same level. The
WELL-KNOWN REPUTATION
of the firm, its immense business, and the system of equity and fairness which have ever governed its dealings, are
SOLID GUARANTEES
of the sterling qualities of its Clothing, and of the reliability of the statements put forth in its advertisements.
THE CUSTOM DEPARTMENT
for Gentlemen, Boys and Youths, is amply stocked with Spring Goods, and the Clothing furnished to order will be found equal to any made to measure in the city, while the charges are extremely moderate.
ROGERS & RAYMOND,
a9 3m 121, 123, 125 Fulton street, corner of Nassau.

WINDOW SHADES.

291 WINDOW FURNITURE. 291
NEW FIRM AND NEW GOODS.
KELTY BROTHERS & LUM, MANUFACTURERS OF WINDOW SHADES, and Importers of Buff, White and Green Hollands, Lace and Muslin Curtains, Brocatelles, Satin de Laines, Reps Cotton Worsted, and Satin Damask Cornices, Bands' Loops, Tassels, and all goods pertaining to the
UPHOLSTERY BUSINESS.
All of which will be offered at low prices.
291 BROADWAY, 291
a23 3m NEW YORK.

TOBACCO.

JULIAN ALLEN'S CELEBRATED Granulated Smoking TOBACCO is, without exception, the finest article in this or any other country. Also, Pulaski and Bobby Burns SNUFFS. Copyright of the above secured in the United States, 28 years. For sale by all first class Tobacconists, Druggists and Grocers. Retail 10 cents per paper, about fifty pipes in it, and every pipe as good as a Havana cigar.
Depot. 130 Water street, New York. ja29 1y

THE VIRGINIA TOBACCO AGENCY, ESTABLISHED IN 1856.
CHARLES M. CONNOLLY & CO.,
No. 45 Water street, New York,
Commission Merchants and Agents for the sale of Manufactured and Leaf Tobacco, solely on Commission.
a23 3m

BUSINESS CARDS.

POWER & DRADDY,
STEAM MARBLE WORKS.
Nos. 192, 194, 196, East 28d street,
12f 1y NEW YORK

SELPHO'S PATENT ELASTIC LEG AND HAND
Combines new and valuable improvements to all who require them. Call or address
my26 3m WM. SELPHO, No. 516 Broadway, N. Y.

INSTRUCTION.

UNIVERSITY OF NOTRE DAME.—ST. JOSEPH'S COUNTY, INDIANA. This Institution, chartered in 1844, numbers at the present time, in connection with St. Mary's, one mile distant, more than five hundred inmates. It is seated in the valley of St. Joseph, a region, one of the healthiest and most invigorating to the constitution in the northwest, between two railroads, either of which places it within thirty hours travel of New York or Philadelphia and within three of Chicago. The students are divided into four distinct Departments, viz: the Collegiate Department, comprising a full course in the Liberal Arts and Exact Sciences, has a corps of able Professors, mostly European. The Commercial, which has hitherto been the largest, is in the hands of competent and experienced Professors chiefly American. The Preparatory is designed to fit Students for the College proper and comprehends thorough Rudimental Instruction. The Department of the Minims contains twenty-five of the youngest boys, of ages ranging from six to ten years, and is exclusively under the charge of an American lady.

The discipline of the Institution though mild and easy is regarded as the main foundation of success both for teacher and pupil. A peculiar advantage of NOTRE DAME, as a place for Christian Education, is its retirement and seclusion from the moral contagion of large cities. Full of life as it is, it has yet a life of its own—an atmosphere of Catholicity, which a child rarely breathes elsewhere.

It is unnecessary to call the attention of Parents having sons and daughters to educate, to the proximity to the University, of St Mary's Academy, under the direction of the Sisters of the Holy Cross.

In both Institutions, the French and German are taught by natives of France and Germany.
TERMS, $125 PER ANNUM.
REV. E. SORIN, President.
NOTRE DAME, Jan. 1, 1859.
my14 6m

ACADEMY FOR YOUNG LADIES—Under the care of the SISTERS of the VISITATION, corner of Johnson and Pearl streets, Brooklyn. Terms per quarter (payable in advance), from $10 to $15, according to the advancement of the pupils.
The Foreign Languages, Vocal and Instrumental Music, Drawing and Painting, will form extra charges.
For further information, application should be made at the Academy. je9 1y

ST. MARY'S COLLEGE, WILMINGTON, DEL.
The annual session commences on the 16th of August, and ends on the last Thursday of June.
The pension for Board and Tuition, in the classical course is.....$150 00
The pension for Board and Tuition in the English and Commercial course is..... 185 00
French, Spanish, German and Drawing, each..... 20 00
Music..... 40 00
August 11, 1858. REV. P. REILLY, President.
jy9 1v

ACADEMY MOUNT ST. VINCENT, Near Yonkers, Westchester County, New York. The splendid new Academy lately erected at Font Hill, on the east bank of the Hudson, will be open for the reception of pupils on the first Monday of September. For beauty and sublimity of scenery, pure and salubrious air and extensive view this location cannot be surpassed

TERMS PER ACADEMIC YEAR.

The charge for board, and tuition in English and French, (including bed and bedding,) payable half-yearly in advance, $160; washing, $40; stationery and doctor's fees, $10. Music, drawing, painting, Spanish and German form extra charges.

For further information apply at the institution, or by letter to the Mother Superior.

N. B.—Visiters can reach the Academy at different hours of the day by the river steamers touching at Yonkers, by the Hudson River cars, which will stop on the grounds, or by private conveyance of the turnpike. je25 6m

MT. ST. MARY'S COLLEGE, NEAR Emmittsburg, Frederick Co. Md. The annual session of studies at Mt. St. Mary's College commences on the 24th of August and ends on the last Wednesday of June.

The terms for Board and Tuition, including the entire Classic and Scientific course, also, Doctor's salary, Washing and Mending, Bed and bedding, are $200 per annum, viz: $100 for each half-year, always to be paid in advance. The charges for Music and Drawing are each $40 per annum; for each of the Modern Languages, $20 per annum.

The students are always under the watchful care and government of their Professors and Tutors, and form but one family with them. All are instructed in the doctrines, and trained to the practice of the Catholic religion.

Applicants for admission, who have studied in other Colleges or Academies, must produce certificates of good standing and character.

Youths not qualified to enter on the Collegiate course are admitted into the Preparatory Department.
my14 3m JOHN McCAFFREY, D. D. President.

ST. JOHN'S COLLEGE, NEW YORK.—This institution, situated at Fordham, eleven mil from the city, on the Harlem Railroad, is conducted b the Fathers of the Society of Jesus.

The terms are—Board, Tuition, use of bedding, per annum, payable half yearly in advance, $200; Washing and Mending of Linen, $15; Physician's Fees, $3. The extra charges are for the Summer vacation spent at College; for Music, Drawing, German, Spanish, and use of Chemical and Philosophical Apparatus, besides Books, Stationery, Clothing, etc., when furnished by the Treasurer.

There are two Preparatory Classes, from which Students pass to the Classical or to the Commercial Course.

The Collegiate Year begins on the FIRST WEDNESDAY of September, and ends about the 15th of July.
19f 5m E. J. TELLIER, S. J., President.

SETON HALL COLLEGE.—STUDIES will be resumed on Tuesday, August 24.
Board and Tuition, Washing, Mending, use of Bed and Bedding, per annum.....$225 00
Physician's Fees, per annum..... 3 00
Music and Drawing, each per annum..... 40 00
German, Italian and Spanish, each, per annum.. 25 00
$30 extra will be charged to students who remain at the College during Vacation.
Letters of inquiry should be addressed to the "PRESIDENT OF SETON HALL COLLEGE, MADISON, MORRIS COUNTY, N. J."
The number of students is limited to 60. je4 6m

LOOKING-GLASSES, ETC.

REMOVAL.—PHŒNIX LOOKING-Glass and Picture Frame Manufacturer, removed from Nos. 888, 890, and 892 Greenwich street, corner of Beach, to No. 221 East Twenty-third street, near First avenue. Office No. 215 Centre street, New York.
feb5 1y HORACE V. SIGLER, Agent.

ASTOR HOUSE RESTAURANT.—THE Restaurant connected with the Astor House is open daily, except Sundays, for the service of breakfasts and dinners. The vegetables, milk and eggs are fresh every day from the Astor House farm, and the best oysters and finest varieties of fish are to be had here at all seasons, prepared and served in new and approved styles. Entrance on Broadway and also on Barclay street. a23 3m